

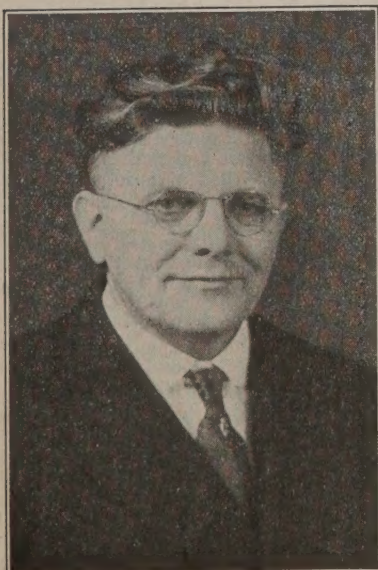
*Wm. D. W. Gerhard*

# REFORMED CHURCH MESSENGER

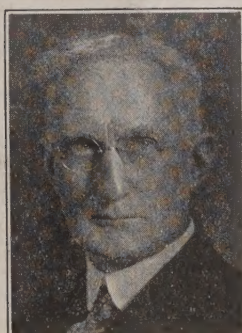


*Above:*  
GEORGE WARREN RICHARDS, D.D.,  
LL.D., President of the General Synod

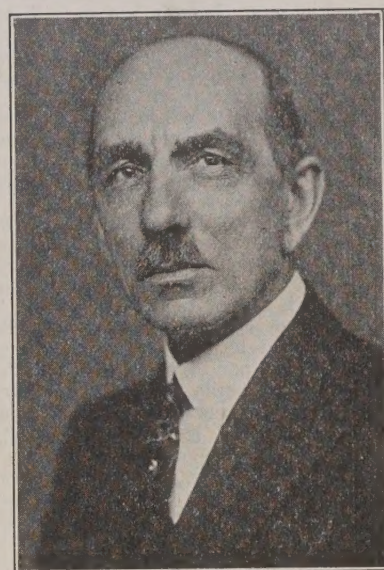
*Below:*  
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the Synod of the Northwest



JOHN M. PECK, President of  
the Pittsburgh Synod



*Above:*  
JOSEPH H. APPLE, LL.D.,  
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Potomac  
*Below:*  
EDW. A. KIELSMEIER,  
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*Above:*  
PRESTON A. DeLONG, President of the  
Eastern Synod

*Below:*  
ALBERT H. SCHMEUSZER, President of  
the Synod of the Midwest



PHILADELPHIA, JANUARY 2, 1936



# ONE BOOK A WEEK

## LOVE AS SOCIETY'S FINAL RESOURCE

The coming of a Japanese Christian to the United States as a prophet of Social Christianity is an event of no little significance. Inasmuch as Toyohiko Kagawa comes to interpret cooperative social life to us, we shall be the more inspired and moved by his message if we understand his spiritual motivation, as revealed in "Meditations on the Cross" (Willett, Clark & Co.).

The temperament of this Japanese exponent of the social gospel is revealed in his introduction, written in poetic style. It portrays Jesus, "the sturdy manual laborer that He is", with "no more strength in Him, to carry the cross alone". "Having saved others, He may not save Himself". "In the name of religion, the ruling classes are carrying on a system of exploitation". "There can be no avoidance of the direct conflict with them".

Kagawa laments: "My heart is grieved within me at human degeneracy and at the weak, poor-spirited life of the human race." A holy society can only be created in a "Redemptive-Love-World".

The human race needs the creation of the "Cross-consciousness" which "autocrats and social revolutionaries, capitalists and communists" all treat as nonsense. But Christianity is a "Love-Movement" and is "summed up in the Cross". Kagawa would leave to themselves those who discuss "their theories of Divinity", but "who fail to love humanity and prefer ivory pagodas". He closes with this apostrophe:

"Press forward, O Cross! Make world history over  
Into the history of the Cross! Without the Cross  
The real uplifting of humanity is impossible."  
"Let us go forward! In the blood-drops dripping  
Along the sorrowful road of the Via Dolorosa  
Will be written the history of Man's regeneration.  
Tracing those blood-stained and staggering footprints  
Let me go forward!"

## WE ARE JUST WONDERING

These are difficult days for the Church press, the most difficult in the history of religious journalism. The mortality in the ranks of denominational and other religious papers in the past seven years has been appalling. It is estimated that almost half of them have disappeared since the depression began, whilst the remainder have had a constant struggle for existence, and many of them have been so long and so shamelessly undernourished that their usefulness has been seriously impaired.

We are not complaining about it here; we are simply looking at the facts. So many enterprises that have been considered useful and even indispensable have gone down in the last few years that we should not be surprised to find the religious journal involved in the general collapse. It almost seems to be taken for granted that when drastic retrenchments in the family expenditures are called for, the Church paper is among the first victims. But, as we said, we are not complaining; we are simply looking at the facts—and wondering a little about some aspects of the situation.

A number of people, among them some who do not read a Church paper, have

The Secret of the Cross is discovered in "the crises of Christ". Learned men can analyze the faults of others without "the slightest intention of undertaking to bear the consequences of those faults on their own shoulders", but Christianity means that "we must make the world's sorrows our own, 'even unto death'".

The Cross became all prevailing in the consciousness of Jesus. We sin when we are blind to our duty to take on the crosses and the sins of others. This is the only way to social reconstruction. As communists enlist under the banner of Marx, Kagawa would "challenge men everywhere to foregather under the banner of the Cross of Christ".

The interpretation of "The Cross in the Fourth Gospel" and "The Cross in the Thought of Paul" are complementary. "Such an era of rampant individualism as the 18th and 19th centuries would naturally be the last to comprehend Christ's redeeming love as Paul did", through a series of what the author terms Paul's "Parables", concluding in the apostle's faith in love as the only way of salvation.

The Cross is the gathering up of all truth to completion. "The Cross is implied in the principle of social solidarity". It means that progress can only come by sacrifice. "A revolution of force has as its aim the elimination of ignoble lives", but the gospel "insists that we must save them". The world sheds blood "to satisfy selfish desires". Jesus shed His own "to save mankind". That is the contrast.

Kagawa describes dramatically the last week of Jesus' life. Gethsemane and prayer are eternal.

The chapter on "The Cross and the Fine Art of Death" is profoundly moving, concluding with Paul's faith that "Jesus, by bearing the cross, has conquered death".

But Christianity has never understood the Cross, because it has dogmatized about it instead of carrying it. Communists and capitalists alike disregard the sacredness of human life, because they do not have a consciousness of the atonement. Divine love reveals itself in its reality through

the Cross. When social theories are not founded in Christ they have no 'real reverence for personality'.

Under the title "Loving God in Society", again the writer is "conscious of the religion of atoning love". Thus "in their violence, the communists utterly disregard conscience". The Cross must find its place in social life and if the Church does not "change her ways and actually practice Christian love", "a wave of Marxism will sweep over the world". There were three aspects to the work of Jesus: social, ethical and religious. "The social movements of our day . . . cannot appreciate the religious consciousness of the Cross." Conscience at its highest is religious consciousness.

"We have the habit in Japan of running away from suffering", but "the Cross is a way of conquering sorrow", and death and sin. War is because we simply do not love one another. As Reinhold Niebuhr told us (review of Dec. 12), forgiveness is the height of love. But Kagawa takes the opposite view of violence from that of Niebuhr. He cannot justify it.

The simplicity of this volume, its constant note of faith in the power of love, its revelation of the identity of personal and social Christian thinking and living, not only in the message but perhaps even more in the prayers which close each chapter, dispel all doubt as to the capacity of the Eastern mind to grasp the evangel of the Christian faith. That it should come from a labor leader is all the more heartening.

—Charles S. Macfarland

"Songs from the Slums", by Kagawa (Cokesbury Press) contains poems which are impressive in their realism and the appeal to the emotions. Beauty and horror appear in pathetic contrast. It is a long time since I have read anything so deeply touching. They interpret the man himself. His biography appears as an appendix. The typography and make-up of the book adds to its charm. —C. S. M.

been questioning the need for it at the present time. We are familiar with the remark that as many of the secular magazines and even newspapers now devote considerable space to religious articles and news, the Church paper is not necessary. Others, with more honesty and with a trace of loyalty to conscience, tacitly admitting the value and need for the paper, consider it necessary to explain their failure to subscribe. They say that by the time they read the daily papers—and they have to read two or three to keep up with the general and political news of the day—and then read their trade journals, to keep abreast of the business world, they have no time to read anything else.

Again, we are not complaining. We believe in the daily newspaper, and the trade journal. We believe in encouraging people to keep abreast of their business and in touch with events and conditions in the community and in the world. It is in this way that an enlightened and effective citizenship is built up. But still, we cannot help wondering. For we do not think that our Church members in general would consider the affairs of the Kingdom of God as something beyond and apart from the business of living. All true members of the Church would admit

their responsibility for helping to lay emphasis upon the spiritual view of life. The Church press exists for that purpose, and for that alone. Its function is the social, cultural and spiritual edification of believers; the interpretation and support of administrative measures; the broadcasting of news concerning the achievements, enterprises and needs of the Kingdom throughout the whole world. It has been truly said that "nothing that the Churches may do to serve God and man, nothing that Christian thinkers may put forth to deepen the Churches' thought about God and man, can ever be alien to a Christian newspaper."

And yet the plain truth is that only a fringe of the membership of the Church takes the slightest interest in the Church paper. It is a serious matter, more serious than most people seem to realize. An uninformed Christian is an undeveloped Christian, and consequently an ineffectual member of the Church. And it is all too easy to become an uninformed and illiterate Christian, with little knowledge of the Churches' work and less zeal for sharing in its great enterprises. When a man loses touch with any department of life he loses interest in it. And the realm of

(Continued on Page 21)



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## EDITORIAL

### A NEW YEAR PRAYER

Will we "mean business" as Christians in this "new year of our Lord"? Has the celebration of our Saviour's birth brought us to the birth of 1936 with a new resoluteness of purpose to become more like our Lord and to do His holy will? Let no man deceive himself; these are not easy times; much will be required of us in the days ahead. Have we come to the year's beginning with the spirit of heart-searching sincerity and passionate earnestness? Are we ready to have our Divine Master use us for His holy purpose?

We have been thinking much these weeks about the story of that youth who sat long in one of the world's great art galleries, looking at a great master's painting of the face of Jesus—so strong and yet so tender, so earnest and yet so patient, so steadfast and yet so forgiving. At length he was moved to take out his diary and his pen and to write these lines:

*"O Thou Man of Galilee,  
Thou canst have Thy way in me!"*

And he signed his name to it.

How many of you who read these lines in the early days of this New Year would be willing to sign your name to that vow of consecration? Why not, if you really want to count for Christ in a year that will be so fraught with destiny? Here is a beautiful prayer that every reader of the MESSENGER should make his own:

*"Let the beauty of Jesus be seen in me,  
All His tender compassion and sympathy;  
Oh Thou Spirit Divine, all my nature refine,  
Till the beauty of Jesus be seen in me!"*

\* \* \*

### IS THE BIBLE TRUE?

One of the junior boys asked his Sunday School teacher this question: "Is the story of Adam and Eve in the Garden of Eden true?" A young man came home from a young people's conference and said: "Mr. Blank says that he doesn't believe all that is in the Bible." Our lad of 9 gave us a long account last year of how the earth was once a part of the sun, how it was hurled off into space as a

flaming mass, how it gradually cooled, until, after long ages, life appeared, small plants and animals at first and later the dinosaurs.

I asked him: "And how did *we* get here?" "We haven't got that far yet," this youthful student of science replied, adding significantly, "And I don't think we will." Perhaps his third-grade teacher remembered Dayton, Tennessee.

Just how should we deal with cases like these? I tried to explain to these young folks as follows: "Let us begin by asking: Just what do the opening chapters of Genesis say? But before we spend too much time on that question perhaps we should limit the scope of our inquiry somewhat and ask rather: What do the opening chapters of Genesis say to *us*? For we are not primarily interested in what these chapters say to the historian, to the geologist or to the philologist. We are not historians, scientists, or linguists. We approach the Bible not as a textbook in Hebrew, but as a *guidebook to life*. The historical and other questions are interesting but not vital, and in our present quest would lead us too far afield. Shakespeare knew little Latin and less Greek, but no Greek professor has written plays that one would mistake for those of the Bard of Avon.

"What, then, do these opening pages say? They tell us that God made the world, that He made man in His image, that our first parents lived a happy and innocent life until they wilfully disobeyed God's express command, whereupon they became conscious of guilt, and were banished from the garden of innocence forever.

"Is this true?" I asked. "Do we not all live in Eden as children? And does there not come a time when we see the gates of our garden of innocence close behind us never to open for our return? And is this not due to something which makes us choose the wrong even when we know it to be such? And is this wrong thing not usually something good in itself, as was the forbidden fruit, 'good for food, a delight to the eyes, and to be desired to make one wise'? Youth chooses evil because it appears good. Only old and experienced Satan says: 'Evil, be thou my good.' No young man sets out to be a drunkard, a criminal, or a crooked financier. He sets out to have a *good* time, and to get life's *good* things.



"And is there not in life's garden some insidious serpent-like force, some deceitful, insinuating, and treacherous power which lures us on to taste forbidden fruit? We admit the guilt but we feel that our fall was not due entirely to our evil hearts but that some influence outside ourselves lured us to our ruin.

"And who of us does not look back longingly toward the paradise of childhood, and who so foolish as not to see the angels with the flaming swords that guard those gates forever closed?

"Thus understood, and thus briefly and all too inadequately interpreted, I find the story of the Garden of Eden true, very true, only too true, as an account of what happens to every living soul.

"Consider the Book of Jonah in the same light," I continued. "Is it true? Let us see what it says. No, it is not a treatise on the size of a whale's throat, though it has been frequently so regarded. Here is what one scholar says about this marvelous book: 'More simply, as something quite self-evident, and therefore more sublimely and touchingly, the truth was never spoken in the Old Testament, that God, as Creator of the whole earth, must also be the God and Father of the entire world, in Whose loving, kind, and fatherly heart all men are equal, before Whom there is no difference of nation or creed, but only men, whom He has created in His own image.' Is Jonah's message true? Who will dare to deny it? And who will dare to say that he has lived up to it?

"Thus," I concluded, "when we ask the Bible the right questions we receive answers that are genuine, challenging, inspiring, satisfying, and true."

—ADDISON H. GROFF

\* \* \*

### THE PATIENCE OF OUR GOD

As we have been repeating over and over the song of the angels, "*On earth peace among men of good will*," doubtless many thoughts have come to us. Torn and baffled as we are between wars and rumors of wars in this sinful world, we cannot but be impressed by the wonderful patience of our long-suffering God. How slow and disappointing have been the men whom He has loved so much! How little they seem to have learned in these 2,000 years since the Prince of Peace was born in Bethlehem's manger-cradle! How few "men of good will" there seem to be, and how futile their efforts, when nations continue to rain death and destruction upon each other, and spend more than ever before to get ready for another world cataclysm that would spell the end of Western civilization. The failure of our spiritual leadership through all these centuries to stay this awful plague is so tragic that it is no wonder we sometimes grow faint of heart. Joseph Fort Newton says no more devastating words were ever written than this terse indictment by Thomas Hardy:

"After two thousand years of Mass,  
We have come as far as poison gas."

In his pre-Christmas sermon at the Free Synagogue, New York, Rabbi Stephen S. Wise called for greater understanding and brotherliness between Christians and Jews, noting that "the Jews gave to the world earth's messenger of peace and good will." Jesus, he said, found the religion of His day "encumbered, overlaid, overorganized and overecclesiasticized; He placed the accents of religion with rightful and far-seeing emphasis upon the essentials." But if "Jesus the Jew" returned to a "Christian world," charged the Rabbi, "He would find greed and unbrotherliness as great blotches on the canvas of Christian life"—a world marred by a multitude of evils that violate every canon of His teachings.

It would be worse than useless to deny these accusations, or to bewail the fact that the Jews themselves, as we believe the good Rabbi would acknowledge, have not been of more assistance in making the spirit of Jesus paramount among men. Nevertheless, there is no better proof of a God-inspired humanity than the fact that, in spite of these prolonged and repeated failures, the noblest spirits remain unbowed; they will not join the craven cry, "What's the use?"; they just keep on fighting upward and onward, "marching

breast-forward, never doubting clouds will break." Too often, alas, the best of us become impatient; we become disgusted with sinful men because they are so slow and so rebellious, and we are in such a hurry; we need again and again to be reminded of the wonderful patience of our Heavenly Father, Who keeps on loving us with "a love that will not let us go."

As Dr. Newton has said, "Christmas is both a fact and a faith, a power and a prophecy, and in the long last nothing can stand against the might of its gentleness, not even the cruelty or cunning or cupidity of mankind. At last, or soon or late, its beauty and pity and joy will win us from hardness to holiness, and lift us from the animal to the angel shape. For God is love, and love is the final law of life."

\* \* \*

### KINGDOM OF GOD PARABLES AND STORIES

By "Now and Then"

#### Paid Her Church Debt

One day a member of the All Saints' Church met another member of the same Church, and she said, "Why do you so rarely attend the services?" And the irregular member said, "Because I am against the pastor, and there are others against him, and I also have cut down my contributions one-half."

And the woman said, "But there are far more for him than against him, and it appears to me that your spirit is not the spirit of a Church called All Saints. Perhaps your spirit keeps you from seeing what a good pastor we have. How much did you contribute?"

And the disgruntled member said, "One dollar a week, and I think I have just as saintly a spirit as the rest of the members have." And she said, "Good-bye."

And the good member went home and thought this thing over. And when the year was ended and the disgruntled member received a receipt for her year's contributions it was for \$52. And straightway she went to the treasurer and assured him he had made a great mistake.

And the treasurer said, "No so. For a week before the year ended I received an envelope with \$25 in it and a card with your name on it, and you get the credit."

And the woman said, "I never sent it. Who, do you think, had the 'nerve' to pay my Church debts?"

And the treasurer said, "I do not know. But I do know there are some people in this Church that belong to a 'Kingdom of God Society,' and they certainly do some queer things; but always they are good things."

And the woman said, "I know now who did this, and I'll tell her where to 'get off,'" and she went home and called the good woman to the phone and gave her an "ear-full." And when she had finished, the woman replied. "I did it for your sake. The pastor thinks so highly of you, and I knew that when he read the treasurer's yearly report and saw your 'cut,' he wouldn't understand; and I did not wish him to lose his regard for you, even though you do not deserve it." And she hung up.

And the disgruntled woman thought it over for a long time, and she said within herself, "I guess my spirit isn't that of a saint," and she felt pretty small. But the next morning she called her pastor and invited him and his family to take dinner with her that evening, at the most "ritzy" hotel in town, and raised her support to \$1.50 per week. And ever afterward she attended the services regularly, and was mighty glad her pastor never learned of her smallness.

\* \* \*

### IN THE RED

"I suppose you came to the end of 1935 in the same condition as usual—in the red." Our friend was referring to the financial condition of the REFORMED CHURCH MESSENGER, and of course he was right, as usual. No living man remembers the year when this journal was not a sufferer from the pangs of financial rheumatism. You recall the story of the citizen who said he felt terribly patriotic—all dressed up in the red, white and blue. "My business," he declared, "is in the red, my hair is white, and my outlook is blue." We are in a somewhat better condition. Our



business may be in the red, and our hair may be white with the snows of 108 years of American history; but *our outlook is not blue*, for we continue to have faith in God and in His loyal people—and 1936 is to mark what we fondly hope and pray may be a distinct advance in the history of this journal.

Perhaps it should be said that in the past subscribers were given too much for their money. For \$2.50 per year (waiving all reference to discounts) readers were supplied with about 1200 pages of printed matter (equal to 3 or 4 average sized books). This generosity was appreciated by the select few, but made no impression on the many, who were not interested in the Church paper and did not miss its absence from their firesides.

A few years ago the MESSENGER reported that a teacher asked Johnnie to define a *deficit*, and the boy replied: "*It's what you've got when you haven't got as much as you had when you had nuthin'.*" Well, that's what we've got, so far as money is concerned; but we have much more, a multitude of blessed memories, a rich harvest of things intangible and imponderable which cheer our hearts. We cannot but feel that, while this paper has not been a success as a business venture, it has been greatly used of God to build up the Kingdom and has brought blessing into thousands of homes and tens of thousands of lives.

Finally, the lack of business success among Protestant journals should in all fairness be blamed, not on the publishers and editors, but on the large proportion of professing Christians who are *not enough interested in their Church and their religion to read about it in the organ of the Church to which they are supposed to belong.* The Protestant Church paper today has simply not been given a fair chance to become financially self-supporting or profitable.

One of the ablest denominational weeklies which comes to our desk is *The New Outlook*, official organ of the United Church of Canada. (See p. 2.) In another column of this issue we reprint an editorial in the December 18 issue of that splendid journal entitled, "We Are Just Wondering." May we ask as a New Year favor that every reader of this editorial should also read that clipping from *The New Outlook*.

\* \* \*

### SHORT-CIRCUITS

In England every year on the evening of the fifth of November, Guy Fawkes is burnt in effigy in thousands of back gardens and empty lots. This commemorates an episode that is largely forgotten on our side of the Atlantic. It recalls the discovery of the plot of Fawkes and other conspirators to blow up the Parliament and King James I. Fawkes and those associated with him were Roman Catholics, so that the ceremony of burning him in effigy is definitely anti-Catholic. Yet there are probably few of the youthful incendiaries, who join hilariously in recalling the treasonable plan to destroy the parliament buildings and take the life of the King, who are aware of the religious implications. To them the celebration of Guy Fawkes' Day is just a lark in which they are privileged by tradition to act boisterously without danger of censure. Few of them know any of the details connected with the plot or have the slightest comprehension of the national tensions of which it was a sporadic expression more than three hundred years ago.

Of course it was a good thing that Fawkes was frustrated in his nefarious plan. We can understand and forgive the deep feeling against him when he was discovered. Even today it is only in the most sentimental quarters that one would find any support in suggesting that his death upon the scaffold was too severe a punishment. On the other hand it is doubtful wisdom to place so much emphasis upon his treason. The picture is out of drawing. Moreover, it is negative in its character and rekindles ancient animosities without any promise of constructive action.

The main trouble, however, is that such practices tend to short-circuit our righteous indignation against contemporary successors of Fawkes. Our emotions burn themselves out in straw and excelsior. *All around us today there are those who are placing explosives under the foundations of our institutions.* These are not only the racketeers and

other avowed violators of the laws of the land. Unfortunately they are a large company, and include all who put their minds on their own interests in disregard of the public weal. The trouble with hating and triumphing in imagination over ancient enemies is that it deflects the attention from those around us.

—J. A. MACC.

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### HOW TO RELAX

In these days of physical and mental strain it would be well for people to practice the art of relaxation. Five minutes daily complete relaxation will bring very beneficial results.

The method is simple. Lie flat on the back, with eyes closed. Give a mental order to each part of the body to relax. Go over the body in this way several times. Give special attention to the neck muscles.

Next relax the mind. Let go of every plan and problem. Think of nothing in particular. If you must think see imaginary pictures of a slow-moving sail-boat on a tranquil sea, or of gray clouds moving lazily across a blue sky. Be a jellyfish and for the time dismiss all active thought and responsibility. Complete physical and mental relaxation is Nature's greatest recuperative agent.

If you have to wait awhile,  
Relax.

Change your frown into a smile,  
Relax.

Do not fidget, fuss, or fret,  
Waste no time in vain regret,  
Be content with what you get,  
Relax.

When you feel a sense of strain,  
Relax.

Free your mind from grief and pain,  
Relax.

Think of something fine to say,  
Be an optimist today,  
Laugh your foolish fears away,  
Relax.

If things seem to go all wrong,  
Relax.

Turn depression into song,  
Relax.

See the good on every side,  
Do your best with worthy pride,  
Don't resist—go with the tide—  
Relax.

—GRENVILLE KLEISER.

\* \* \*

### THE STORY OF A GREAT LIFE

The writer has just been enjoying a part of the glad holiday season in re-reading portions of the biography of a great man of God. Few experiences are at once so inspiring and edifying. This biography is that of one of the greatest pastors any Church in America has produced, the late Dr. Benjamin Bausman of Reading. Our friend, Dr. Henry H. Ranck, of Washington, who some years ago wrote this volume as a labor of love, has, we think, rendered a most useful service in bringing out this second edition at so cheap a price. Here is a book of 443 pages and 14 illustrations, formerly costing \$2, which is now issued at \$1, with 15 cents extra for postage. As the number is limited, we advise an early order. What a treasure for any library! What a fine gift for a friend! Get acquainted with the life of this patriarch of our Church, and you will always be grateful for the contacts with his wonderful personality which a study of this book affords.

\* \* \*

### EPIPHANY

January 6th, Epiphany Day, commemorates the visit to the child Jesus of the Wise Men from the East. These Wise Men have always been regarded as representatives of the vast religious Orient. This great modern Orient, embracing the larger portion of the human race, is seeking a leader today, and is asking, "Where is He that is born King?"



Most appropriately the General Synod at Lancaster, Pa., in 1914, took the following action: "That Foreign Mission Day be observed on the second Sunday of February in all the services of the day, and that the Epiphany season be set apart as a season for special missionary study, prayer and giving." Foreign Mission Day, Feb. 9, marks the conclusion of the Epiphany season. If the whole of the Church should emphasize missionary study, prayer and giving during the days between Jan. 6 and Feb. 9, the missionaries of the Church would be sent on their way rejoicing, and the Christ would be revealed to the inquiring East.

—A.V.C.

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### UNSAFE AMERICA

Four or five years ago, the MESSENGER reported that the President of the United States had been compelled to admit that there is no so-called civilized country in the world in which both property and life are quite as unsafe as in our own beloved land. This has never been brought home more forcibly to the majority of our people than in the announcement made last week of the secret flight of the Lindberghs from America. Mr. Lowell Thomas declared in his radio broadcast that he could not recall ever having heard sadder news. When all its implications are considered, this seems like an accurate statement. The sober and sensible people of our country have been deeply shocked by the enforced exile of a family of typical young Americans, of whom all their fellow-countrymen have much reason to be proud. It is not too much to say that Colonel Lindbergh made himself one of the foremost men of his time, not merely by his famous flight to Paris but, as the *New York Herald Tribune* puts it, "even more by the dignity with which he withstood the overpowering adulation showered upon him for the feat, and for the high abilities which he thereafter gave to the whole-souled service of American aviation."

Through fame and tragedy alike he and his noble wife have manifested a simplicity, a courage and a steadfastness which has endeared them to all right-thinking men and women. All decent citizens have been horrified by the story of the indignities and dangers to which these young people have been subjected. Denied the right of privacy and security; haunted by emissaries of yellow newspapers and their photographers, who have thrust themselves into the lives of the Lindberghs with the ruthlessness of gangsters; threatened constantly by blackmailers, kidnappers and crack-brained fanatics; obsessed at last by a haunting fear of what might happen, because of the constant pressure of these criminals, they have been driven into exile and have

resolved to seek a life in another country which has a greater love for law and order and apparently far more power to protect its citizens.

Speaking of the offensive and threatening letters written to Colonel Lindbergh, Mayor LaGuardia of New York City says, "I know the kind of people who write that kind of letter, and all I can say is that they are so low that even if they flew twice as high as the Colonel ever flew, they still would be unable to reach the level of a snake's belly." But perhaps these letter-writers are not any lower than those who now sneer at Colonel and Mrs. Lindbergh for coming to the conclusion that it is no longer safe for their little son to remain in the United States. The convicted kidnap-murderer scoffs at them in his cell, and the people of Great Britain are said to have expressed amazement that even the Mayor of a great city like Chicago should demean himself by describing the action of the Lindberghs as "ridiculous and un-American." Parents of little children know what to think of such a charge. The whole situation is a national disgrace. And we may well meditate, as the *Herald-Tribune* suggests, upon the value of those virtues for which the English people have long been noted, especially "the adult public sense of good taste, restraint and respect for individual right and privacies which underlies the British freedom from crime."

Are we really going to do something about it, or will it just be another "nine-days' wonder," after which we will settle down into our usual boastful and self-satisfied state of mind? United States Senator Norris, when asked whether he thought that the passing of new anti-crime laws would solve our difficulty, replied, "I don't believe any more stringent laws would do much good. *What we need is a complete reformation of the people.*" We are ready to agree to this if, by the word, "reformation," we mean more religion. The paganization of public opinion as well as individual conduct has proceeded with such rapidity that we cannot expect any radical change except that which grows naturally out of penitence and amendment of life.

Nevertheless, we feel that much could be done if we came to realize how much we are losing by permitting much of our police supervision and legal and judicial business to be conducted by partisans rather than by patriots. It is the nefarious and deplorable alliances between rotten politics and rotten business, and the payment of huge graft to higher-ups by the underworld, together with the lack of coordination between Federal and local authorities, which has helped to discredit our nation before the world and has contributed much toward giving us a crime bill in America which has averaged over \$13,000,000,000 a year.

## The Thoughts of Justus Timberline

### I Recommend This Test

Every little while I read past the headlines, and now and then among the endless columns a word will suddenly jump out from the page.

That happened yesterday when I was reading about Walter Duranty, the New York "Times" man who has told of his 14 years in Moscow in a book entitled, "I Write as I Please".

When he went to Russia Duranty had the uncommon sense to adopt a potent motto:

"Never analyze events without first analyzing yourself".

Right there, men and brethren, is what Alderman Mulvaney once called a mouthful. And what a mouthful!

In the last three months I've written a lot of stuff which ought to have been delayed until I had faced that Duranty test.

In the same period I've heard sermons and speeches, I've read news stories, editorials, magazine articles; all from men whose words showed that they had never



heard of the Duranty test or anything like it.

If they had known and faced it, half their output would never have appeared, and most of the other half would have been different. I'm telling one or two of my neighbors what a useful test it is.

I have as many prejudices as the next man, and I don't expect the Duranty test will dispel 'em. But it will remind me that I've got 'em, and I'll try a little harder to make allowances, in coming to decisions and passing judgments.

I know I'm a partisan, in politics and religion. I've got a full set of beliefs and convictions. These are sure to affect my judgments.

Because of them, I have a definite mood when the President speaks, another when listening to Mr. Hoover, another when Harry Emerson Fosdick is on the air, still another when I tune in on Father Coughlin. And so on.

Duranty's motto suggests the golfer, who knows he slices or pulls. If he will allow for his weakness he'll shoot straighter golf.

One retort I detest beyond words is "You're another!" But if it is offensive when another says it to me, it may become highly useful when I say it to myself.

As usual, all this can be found in the Bible. Jesus said it in the figure of the mote and the beam; Paul said it in that terribly plain introduction to the argument of the letter to the Romans.

The more I apply the Duranty test, the easier it is for me to see what is back of other men's words and conduct, as well



as my own, and to reach conclusions more cautiously.

### Does Monday Religion Seem Scarce?

When I meet a man who is religious on Sunday and pagan all week, I don't conclude he's a wicked man with no conscience.

I prefer to think that he's decided that God just doesn't matter, down here on Main St. or over at the courthouse or in the factories across the track.

And it is not so very hard to get the idea that God is unimportant, in business.

What does a Christian ever hear or see, in these week-day places, that would even remind him of his Sunday God? How much does he say or do to others, that would remind them?

When I was young I got a fixed dislike of the boys who carried Bibles around, even on Sunday. I had nothing against their Bibles, but the combination set me to looking for anything that might seem queer in the Bible-carriers' conduct.

So it is now; in spite of my own religious convictions, I sort of sidle away from anybody who acts in public like a "personal worker".

You'd think that would make me content with the pretty near total lack of religious flavor in the daily life of our town. But it doesn't. That lack troubles me more than the relief lists.

There's one man in our town, Rudolph Irons, who doesn't sing hymns at his work, or quote Bible texts to all and sundry, but who manages to carry his religion into everything he does; and he's always doing something that only a Christian would regularly think of doing.

The other day he passed what I consider one of his final examinations. An-

other of our citizens, whose name I won't mention, will repeat an unclean story now and then, if it is really funny as well as shady.

I'm told that he started one in a group of acquaintances in the courthouse lobby, and just as he began he caught sight of Rudolph coming toward the group. He pumped up a plainly artificial cough and let somebody else take over the conversation.

And Rudolph Irons, though smart as they come, has kept himself poor by trying always to pay what his "employees" need, not what they earn, just as if they were members of his own family. Maybe he thinks they are!

### Wiping the Slate Clean

We have a serious Church estrangement in our town, and, of course, some of us are trying to end it.

Last Sunday, an earnest brother said to me, "Justus, why can't we clear the slate and start afresh?"

I don't know whether it would be a good idea, even if we could do what he said; but I do know it can't be done. Not with such a deep-seated Church fuss as this is.

The same plea bobs up in all sorts of places, all the time.

I have read more or less about eight or ten fields of human concern in which the clean slate idea is often proposed. But the experts in each field tell me it just can't be done. We've got to start from where we are, with what we have. We can't scrap the past, or even shut our eyes to it.

There's the solid South, for one subject. Everybody who believes in democracy knows it isn't good that a dozen states

should have no benefit of political criticism from a recognized opposition. But there's three generations of unforgettable history back of the solid South. Every change there must grow out of that past, and not ignore it.

Look at the English language. How cumbersome and irregular it is; forever changing its illogical forms, and afflicted with enough chaos in spelling to drive all the saints distracted.

But you can't wipe clean a language slate. Esperanto is the best that has been done; yet more children begin to speak English every month than there are Esperantists in the whole world.

Try the clean-slate idea on Mexico's religious disputes; on our wasteful method of building houses; on the complicated way music is written; on our perfectly crazy system of weights and measures; on all that belongs to our three-meals-a-day habit; on the forms of etiquette; yes, on any established social or business or educational custom.

Try it, and see what you bump into!

There's just one place where you can get the slate wiped clean, and that's when you go to God and pray the prayer of the Publican, or make the Prodigal Son's confession.

Our sins are "blotted out as a thick cloud", "as far as the east is from the west"; "for My sake," says our Father, "I will not remember thy sins."

The trouble is we find it so hard to believe, at the very place where we most need to believe, that the slate can be wiped clean and a fresh start made.

And, even there, the clean, new heart is still part of the old individual; he is still what his past has made him, except for his sins!

## MESSAGES FOR THE NEW YEAR FROM OUR SYNODICAL PRESIDENTS

### NEW YEAR GREETING

By Dr. George Warren Richards,  
President of the General Synod

#### I

The Holiday greetings roll glibly from the tongue—Merry Christmas! Happy New Year! They are tokens of the spirit of goodwill among men. There is, however, more seriousness in a Merry Christmas and more solemnity in a Happy New Year than appears on the surface. What is it to be merry and happy? It is to have a jolly time, enjoyment of food and drink, good health, prosperity in business, peace of mind and, perchance, a care for those in need. Yea, more than that, the spirit of Christmas and of New Year is to be with us and in us each day throughout the year. It is a spark of the spirit of Him whose birth we celebrate and in whose name we open the new year.

Happiness is a by-product. He who goes in search of it will never find it. He will be happy who forgets happiness in doing the daily task honorably, justly, and patiently, who dares to do the true and the good for himself and others, though his health may be endangered and he may be deprived of the luxuries and the necessities of life. To think the true and to do the good is the only way to happiness. But one cannot think the true and do the good alone as a solitary in a room in a city, in a cave in the mountains, in a hut on the desert. Since man is a social being, he cannot live apart from men and satisfy the deepest needs of his soul; and without such satisfaction one cannot be happy. One must live in the fellowship

### THE NEW YEAR—1936

Another new year comes to us  
From out the abysses of time;  
It beckons with friendly gesture  
And bids us no longer repine.

Has the year that's now dead and  
gone  
Brought sorrow and trouble to  
you?  
Let the old year bury its dead,  
And the new year your faith re-  
new.

—Leslie C. Beard

of the home, the community, the Church, the school, into which he is born or into which he has entered. To do faithfully what is required of parents, children, citizens, Church members, teachers, and pupils, is the way of happiness.

Paul wrote a recipe for happiness in Philippians 4:8: "Finally, brethren, whatsoever things are true, honorable, just, pure, lovely, of good report; if there be any virtue, and if there be any praise, think on these things." He adds in the next verse, "These things do, and the God of peace shall be with you." God also enters into the happy life—the God of peace and the God of hope. In the long run one cannot find happiness without trust in God who clothes the grass of the field, cares for the sparrow, admonishes us to "seek first His kingdom and His righteousness", causes all things to work together for good to them that love the Lord. The

fontal source of true happiness is not merely in our achievements in the past or in our conditions at present, but in the God of hope who "fills us with joy and peace in believing".

The God of Jesus is a God of hope because He has a purpose which He is working out in men throughout the ages; a purpose that includes not only deliverance from sin; that is, from ourselves at our worst or at our best, from our heritage that comes down from the centuries and taints the blood, from our surrounding which is shot through with evil that stunts body and soul and that works decay and death. Through Jesus Christ a new faith and hope and love are born in us which abide when heaven and earth will pass away. The true joy of life is in the anticipation and assurance of life that is not subject to decay and death, in the invincible faith that "the best is yet to be" in spite of fears, disappointments, and failures, and that ultimately He will accomplish what He has purposed for us and for humanity through His omnipotent love.

#### II

The things that make for happiness we must attain by doing that which makes for complete manhood and womanhood, which manifests itself in temperance and righteousness, and which ministers to human needs. It may mean a militant life, a life that is disapproved, mocked, and hated by men; and yet it will be the happy life.

We must live in loyalty to our Church, for through it we are to seek the Kingdom. Great is the responsibility and the



privilege of one who is a member of the Church; he shares in the fellowship of worship, in the cause of Christian education, in helping to bear the tidings of God through Christ to our fellow citizens and to those who live at the ends of the earth. With what we have and are, with our resources small or great, we are to be fellow-workers with Christ and with all Christians of whatever name, race, or color. To accept the privileges of the Church of Christ without bearing its responsibilities will ultimately deprive us of a Merry Christmas and a Happy New Year.

Happy is the man whose delight is in the law of the Lord; or who, like Moses, chooses rather to share ill-treatment with the people of God than to enjoy the pleasures of sin for a season, accounting the reproach of Christ greater riches than the treasures of Egypt. The possibilities of a Merry Christmas and a Happy New Year are cradled in the manger and slumber on the lap of the Virgin.

#### WHAT THE CHURCH CAN DO

By the Rev. P. A. DeLong, President of the Eastern Synod

“Who will live to slay the false?  
Who will die to prove the true?  
Who will claim the earth for God?  
Who will build the world anew?”

Perhaps at no time may these questions be asked more fittingly than at the beginning of a new year. And, furthermore, the one that should ask them almost sooner than any one else is the Church. There are two conditions, and they are stubborn conditions which call aloud for correction, and these are the disordered condition of our economic life and the ease and unconcern with which wars are started. Now what can the Church do about them? So far as the breakdown of our economic life is concerned, it can do one, or all of three things.

First of all, it can impress upon the minds and hearts of the people the real cause of the depression. The reasons which the politicians give for the depression are almost too silly for words and are cruel in the sense that they arouse false expectations. How little is being said in these days that the people themselves had as much to do with bringing on the present unhappy condition as anybody else. Greed, selfishness, “go-getting”—not on the part of the few, but on the part of all of us—had more to do with our present discomfiture than almost anything else.

Then, too, it can cry out and warn the people against spurious methods of relief. The chief argument made for the legalizing of the manufacture and sale of intoxicants or the bill legalizing Sunday sports was that these measures would help business and would stimulate employment and would bring back happy days once more. When statesmanship despairs so much for the future of the nation as to turn to beer as a last resort, it is far from optimistic and is sure to make trouble for itself. I have never yet known it to be the case that a higher appetite can be satisfied by first catering to a lower appetite. If that is sound economics, then I am ready to believe that the moon is made of green cheese, that horses have wings, and that cows can sing. Against such a solution of our economic problem the Church needs to protest and do it most vigorously.

Then, too, the Church can help present day conditions by seeking to bring the people to a more wholesome attitude towards them, to fortify them in the inner man and to keep them from becoming morbid and cynical. This is a time when the Church needs to bid people to look away from their fears to their defenses, to count their bulwarks and their towers, to remind themselves that there is nothing like faith and hope and courage and the presence of God and the satisfaction that comes from prayer to keep a man

from losing his nerve. Somehow it seems to me as though some of our old, familiar lines had taken on a new meaning in these days, as for example:

“Jesus, Saviour, pilot me,  
Over life's tempestuous sea;  
Unknown waves before me roll,  
Hiding rock and treacherous shoal.”

And as for the ease and unconcern with which wars are started, the thing for the Church to do is to protest against war as a crime and a sin against man and against God, as a practice that never settles anything and leaves only the smoldering embers of hate and of ill-will and a desire for revenge which sooner or later are fanned into a flame by the winds of prejudice and of passion. The thing for the Church to do is to let it be known that it will never bless another war, and that if duty to God and duty to the State conflict, it will first of all please God and follow the dictates of its conscience. In his notable work on the subject, “What is Christianity?”, Harnack uses these words: “The great English philosopher, John Stuart Mill, has said that mankind must never be allowed to forget that a man like Socrates lived, but still more important is it that a man must never be allowed to forget that one called Jesus of Nazareth once walked this earth.”

#### HOLY SPIRIT, LEST I GRIEVE THEE

Holy Spirit, lest I grieve Thee,  
Take my heart beneath Thy sway!  
With Thy hallowed Presence fill me,  
Guide me, keep me, day by day.

Holy Spirit, lest I grieve Thee,  
Let my will be lost in Thine!  
I would have no purpose in me  
But Thy will, to make it mine.

Holy Spirit, lest I grieve Thee,  
Shed Thy light upon my way;  
When I walk in darkness, cheer me,  
Lead, O lead me, lest I stray.

Holy Spirit, lest I grieve Thee,  
All my sin on Thee I lay;  
With Thy loving grace uphold me,  
For Thy holiness I pray.

—George H. Lorah, Litt.D.

#### THE WILL TO UNITY

By Dr. Joseph H. Apple, President of the Synod of the Potomac

“All's quiet along the Potomac!” Few are still living who heard that call when it was first sounded, or knew its significance during those troublous times in the early sixties. It then noted peace at the moment but boded increasing conflict as the “armed controversy” advanced to its inevitable conclusion.

All is quiet in the historic old Synod of the Potomac as we face the new year. Whatever ruffled the surface of its usually placid waters, or threatened to stir them to their depths, has given place to good will and a clearer understanding, and all is quiet once more. Nor is this peace likely to be disturbed by the discussions and deliberations with which the year is sure to be fraught. There may be “the confusion of construction”, but not disorder or serious disagreement. Before this reaches the reader's eye, there will have emerged from the printer the new Constitution and By-Laws, with which we are to be guided and governed in future. But is there in this prospect anything to disturb our serenity? New Constitutions have come before, only in turn to give place to other and newer ones. Let us admit that the Constitution now before us for scrutiny, correction, amendment, and, we trust, final adoption, is of greater significance than any that has preceded it. If approached in a constructive spirit,

if construed not as an end but as a means to an end, desired by us all—an enlarged, strengthened, unified Church, girded for a closer walk with God, a deeper consecration to His service, with resources for doing His will greatly increased as to equipment and organization, what is needed but the will to carry on in the new way with greater efficiency than was possible in the old? As I have said elsewhere, may it not be that we “are come to the Kingdom for such a time as this?”

In the spirit of such an approach, and with a realizing sense of the tremendous importance of the issues that shall come before us, the Synod of the Potomac salutes its sister Synods, thanks God, and takes courage.

#### DIVINE SANCTIONS

By the Rev. Edward A. Kielsmeier, President Ohio Synod

If the Church is to grow and fulfill her mission, she must recognize the voice of authority. Whose voice is it? The voice of One who said, “All power in heaven and earth is Mine”; One who had made heaven and earth and all that in them is. He holds the Church in the hollow of His hand. One who also rules. “His Kingdom shall be an everlasting Kingdom and the scepter of His government shall not depart from Him.” By the breath of His mouth He shall move mountains. The prophet says, “Thy word is like a hammer breaking the rocks asunder.” Do we hear this voice? If the Church hopes to make progress, she must listen to the voice of her great Commander. He is the Head of the Church. He has called it “My Church.” His voice must be supreme. With sincere desire she must turn to His word. Wherever this qualification is lacking, His Church cannot grow.

She must seek His heavenly beauty. Solomon describes Him as the one altogether lovely, the chiefest among ten thousand. As we behold Him in the Gospel, His is a character of matchless beauty. This beauty He promises to give. The garments of holiness and fragrance He is willing to pass on to His followers. The early Christians emerging from the filth of heathenism, washed their garments in the blood of the Lamb and they became white as snow. These lives became transformed, their holy ambition was to become as nearly as possible like their great Lord. All her crudeness was fought against. The Church now needs this beauty. Why does the Church fail to make an impression upon the world today? It is because her garments are bespattered with the mire of the world. The world fails to see any difference between so many of the Church members and the non-professors.

She must engage in His work. Jesus commanded His disciples to go out into the world and preach and labor. The work He did, they should do, and even greater works! With joyful willingness they went at it. The result was that their latter works were greater than their former. Their numbers increased, a fervent life was kindled. To this work we are called. The call comes from the great Head of the Church. Do we not also hear the voice of our Master at the beginning of this new year, “Go labor in my vineyard”? The world is in dire need of the gospel. Let us put forth our best efforts and win some one for Christ and His Church. If we are sincere in this, our endeavors shall not be fruitless.

#### GOD MUST BE ENTHRONED

By the Rev. K. J. Stuebbe, D.D., President Northwest Synod

By the grace of God we were permitted to cross the threshold into a new year. The old year lies back of us like a milestone. It tells us exactly how far we have already gone, but it also bears witness to the everlasting love and mercy of our Heavenly Father. None of us can number the manifold blessings which God has



bestowed upon us in the past. He has, until this very day, provided us with all things necessary for body and soul. Many physical and spiritual joys were our happy portion. We experienced the blessed showers which come from heavy clouds, even if they did at times darken the azure sky. Indeed, we must confess, Lord, we are not worthy of the least of all the mercies and all the truth which Thou hast granted us. Our Lord is an all-sufficient and most wonderful God. He governs all things according to His eternal wisdom. He elevates the low, and brings to naught the imaginations of the haughty. As members of the Christian Church we have reasons to sing with those who went on before us: "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?"

The passing of time reminds us of the vanity and instability of all things. Today is different than yesterday, and the tomorrow will be somewhat different again. The future will have many changes in store for us. Some for good and others for evil. Time alone can tell whether our course was wise or foolish. The only thing abiding and stable for you and me is the Gospel of Jesus Christ, Who is the same yesterday, today, and for ever. Truth never changes. It is therefore fully trustworthy. The faith of our Fathers lives on and on, and it is as sweet and powerful as it was in days gone by.

True unity of faith brings about concord and harmony among all the members, just as the drifting away from the Word of God must of necessity bring about divisions and schisms. Apostasy is always fraught with the greatest dangers, for it must finally lead to Rome and an infallible Pope, who is tolerant only when he is helpless. The Reformers knew of no other authority than the infallible Word of God. It was their only weapon, and with it they were victorious. The trouble with Protestantism today is that it has lost its vitality; it has become only a shadow. With all our drives, programs, plans, mergers and what-nots, we have not been able to advance. We seem to be in a deep rut. The nations of the earth tremble, and the disorder in Church, State, and family is most alarming. We seem to be drifting into unknown and foggy seas, and justly we are wondering just where we will land.

As far as we can see there is only one hope for the Church, and especially our Church—back to the Word of God. God must be enthroned and the free will of man dethroned. The Gospel of a free and sovereign grace is even now the only power of God unto salvation.

May all the laborers and all the readers of the "Reformed Church Messenger" grow in the grace and in the knowledge of our Lord and Savior Jesus Christ!

#### A TIME FOR CONGRATULATION AND CONFIDENCE

By the Rev. A. H. Schmeuszer,  
President of the Synod of the Mid-West  
The merger of our Church papers has

been a matter of deep concern to the Synod of the Mid-West. We have always felt that such a move would be a forward step. Now that the idea is about to become a reality, we are exceedingly glad. We, therefore, most heartily congratulate those who have labored to make this merger of our Church papers possible, and together with our best wishes for the success of the new publication, we pledge our sincere prayer for those responsible for this new venture.

May the year 1936 be one of renewed interest and confidence for our Evangelical and Reformed Church. With a new united Church publication, and a new year of grace, there should be new purposes, new power and new life before us.

May God's blessings attend this merged publication!

#### 1935—"GO FORWARD!"—1936

The Israelites stood on the Red Sea's sands,  
While close behind pressed Pharaoh's bands;

The foe behind, the sea before,  
And on each side high hill-tops soar—

So Moses said, "Stand still, stand still!",  
Moses said, "Stand still!"

"Stand still and God's salvation see,  
Jehovah shall deliver thee,  
Great Pharaoh's army will confound,  
His horsemen strike down to the ground!"—

So Moses said, "Stand still, stand still!"  
But Jehovah said, "Go forward!"

The story's end all men well know,  
Jehovah's potent pow'r did show,  
His people safe on the farther shore,  
While Pharaoh's hosts were seen no more—

When Moses said, "Stand still, stand still!",  
But Jehovah said, "Go forward!"

We're standing now on the shore of life,  
At the end of a year of fear and strife.

We mourn the Old Year as he dies,  
But the New Year's born at the Old's demise—

The Old's last words, "Go forward!"  
The New's first words, "Go forward!"

Go forward then in trust and love,  
With firmer faith in God above;  
For friendship, truth and honor work,  
And life's plain duties never shirk—

While men may say, "Stand still, stand still!",  
Jehovah says, "Go forward!"

—Walter Esmer

#### WE MUST FIGHT THE GOOD FIGHT

By the Rev. John M. Peck, President of  
the Pittsburgh Synod

Greetings to the Brethren of the Evangelical and Reformed Church, and particularly to the pastors and congregations of the Pittsburgh Synod. May the spirit of militancy in Kingdom service possess you throughout the New Year.

Our mutual interest in the coming of the Kingdom of God on the earth gives us a sense of unity in Christian service. This does not issue in complacent contemplation of the security of the members of the Society of Jesus, but in an aggressive promotion of the task of the Church—preaching, teaching, healing and discipling all the peoples of the earth. We are not here to be "at ease in Zion", but to "stir up the people". There is a sharper difference between the life of a sinner and that of a saint than the people of our day are willing to recognize. The sentiment of the Psalmist is still true: "The people who forget the Lord shall perish, but they that wait on the Lord shall renew their strength."

No nation has ever become so great that it could not be humbled, nor so exalted that it could not be laid low. We are all painfully conscious of the fact that all is not well with the nations of the earth. Industrially, economically, socially, morally and spiritually we are disturbed. Let us remember that we are reaping the harvest of our own planting. In spite of all our misfortune, the Kingdom of God stands secure. As long as faith, and hope, and love abide in the hearts of only a few, there is promise of ultimate victory. Even though the outward expression of His Kingdom suffers change, the essential Kingdom remains.

As pastors, we are charged with the responsibility of laboring for the coming of His Kingdom, and not the preservation of any man-made political empires. This can be accomplished best by living personal lives worthy of our high calling. We are to be "An example to the flock". If we would lead others into the Kingdom, we must already have attained its citizenship. Secondly, by preaching the ideals of the Kingdom—righteousness, justice, mercy, love, sacrifice and service. Use these as a measuring rod for your preaching. Possibly you have been making some compromises with man-made ideals. Thirdly, by being "instant in season and out of season" for the upbuilding of the Church of Jesus Christ. This is the nucleus of the Kingdom on earth.

As a people, we are charged with the responsibility of being loyal to our Churches and our pastors. Practice the presence of God. Give diligence to the study of the Bible. Cultivate the devotional life at home and in the Church. Take a greater share in the missionary work of the Church of Christ. Live like a Christian at home, at work and at play. Pastors and people who have done these things are not far from the Kingdom.

## A Plea for Civil Liberty and Democracy

By the Rev. EVERETT ROSS CLINCHY, PH.D., Director, The National Conference of Jews and Christians

The time in which we are living in America is one of marked social change, and that is sometimes cited as an occasion of alarm. But it is not abnormal that this period should be characterized by swings, now to the left, then to the right, again to the left, and then right again. Our citizens should not be frightened by the movements that seemingly oppose one another today within the commonwealth. Actually it takes lively liberal action and an equally lively conservative reaction to

keep the nation balanced and to make progress. Otherwise we should simply move in circles.

Liberal and conservative forces are related to one another very much like a man's two feet in the process of walking. If a man moves one leg more vigorously than the other, he travels in a circle to the point where he started and makes no headway. Actually, one walks by a swinging process, first with one, and then with the other foot, right, left, right, left, one

movement of the body opposing, in some degree, the other movement, but inevitably co-operating in carrying the body forward. Opposing ideas should combat in open conflict like the clash of Rose Bowl football teams. The rules of good sportmanship will permit plenty of give-and-take without hard feelings when points are scored. Indeed, it will be because of, not in spite of, disagreements and debate in this period of social tension that gains will be made.

People often forget this. They try to



walk on one leg, so to speak, and forget to use both feet with equal energy.

#### Safeguarding Civil Liberties

How valuable, from this point of view, appear the American traditions of civil liberties and human rights! A nation will not long move in a circle if the rights of free speech, free press, free assemblage and freedom of conscience are maintained. These liberties were bought at a costly price by the first Americans. They were robust, two-fisted and two-legged men, who, while they were establishing a stable government, developed champions of liberty in political, economic, social and religious concerns. Those who were most far-sighted among them thought that it was possible to have at once a stable government and individual freedom. They would have hooted a dictator who thinks it necessary to cut off one of these national supports and condemns the nation to walk in a circle on a single totalitarian leg. If Americans maintain the sort of spirit that characterized Washington, Jefferson and Madison and insist on the maintenance of the rights of the individual, this country is in no danger of revolution.

#### Conservatives and Radicals Needed

The process of walking furnishes another useful metaphor for liberals and conservatives. Walking has been described as a continual process of falling and recovery. This is to say that if it were not that the left foot comes to the rescue, one would fall as he inclined forward on the right foot. In similar fashion the country needs the contributions which both the conserva-

#### THEY DID NOT DIE

They did not die—those two who loved me well—

Who sacrificed themselves that I might be;

Who cared so deeply for each little hurt

That Life—in battle— could inflict on me!

They did not die—though they have gone away,

And earthly haunts will know them nevermore—

They merely walked ahead to meet the DAY,

And wait for me at some dim distant DOOR!

—Grace Harner Poffenberger

tive "right" and the more radical "left" have it in their power to make to the progress of the country. The party of the "right" may swing in just in time to save us from a bad fall from a too aggressive forward movement of the "left", and an impulse from the radical "left" may counteract an undue conservatism and serve the country. Democracy gets ahead when all factions have faith in one another's sincerity and when, each maintaining its characteristic emphasis, they are willing to work together and to complement one another.

On the other hand, a nation that is

compelled to walk on one leg, such as a totalitarian land where some dictator knows no way of dealing with an element that seems to oppose his idea of government except to cut it off,—such a nation is not likely to get very far even though the dictator may try to prop it up on the amputated side with a governmental crutch.

#### Racial Supports

The metaphor of walking may be applied also to the bearing of burdens that fall upon the body politic in these difficult days. Throughout its history, for the most part, the spirit of partnership has characterized the American enterprise. There have been two main racial supports for the load, the Whites and the Negroes. Religiously, there have been, so to speak, the two legs of Christianity and Judaism sustaining the burdens of American responsibility since its beginning. Thinking in terms of the body of Christendom, there have been the Protestant and Catholic traditions, like two dynamic shafts that share the total load, each of them contributory to national equilibrium and vigor.

As religion sees it, the American spirit is that which St. Paul pictured. To paraphrase his teaching, there are various members, yet one body. The right foot cannot say to the left foot, "I have no need of you." Nor can the left foot say to the right, "I have no need of you." Both are necessary. And if one member suffers, the other suffers with it; and if one member is honored, the other should rejoice with it.

## The Bible in Religious Education

DR. NEVIN C. HARNER

Because this subject is such a large one, it will be necessary to delimit it as much as we can. We shall therefore concern ourselves primarily with the use made of the Bible in Protestant Sunday Schools—past, present, and future. This will narrow our field considerably.

In the first place, we shall be leaving out all the years prior to 1780, which is the date of the founding of the Sunday School movement. However, this omission is not as serious as it seems, because during many of those seventeen centuries little or no practical use was made of the Bible.

In the second place, we shall be leaving out altogether the Catholic Church and its use of the Bible. Again this omission is not as serious as it seems. We need to remind ourselves over and over again that it was the Protestant Reformation that brought the Bible into practical use in the Churches. We are so accustomed to seeing the Bible everywhere—in the pulpit, in the Sunday School quarterly — that we are tempted to take such use for granted and assume that it was always so and could not have been otherwise. As a matter of fact, it could have been otherwise and might have been otherwise, if the course of history had taken a somewhat different turn. Two things happened at the time of the Protestant Reformation to bring the Bible to the fore. The Reformers gave up the Church with its councils and decrees as the supreme authority, and turned to the Bible instead. Around this time also the Bible was translated into the common speech of the peoples, English, German, and the like. Both of these developments are exemplified in Martin Luther. He turned from the Church to the Book as the highest authority in matters of religion, and he spent long months in translating the Bible into German. His whole conviction about the Bible is summed up in one trenchant sentence: "God's word is God's word; that needs no long discussion." That was something new under the sun. A Catholic priest would not

have spoken so. As a result of the Protestant Reformation, preaching began to center more directly in the Scriptures. And as a result of the Protestant Reformation, the way was open—when the time should come—for the Sunday School to center its teaching primarily in the Bible. Without the Protestant Reformation the International Uniform Lessons, based squarely on the Bible, would have been unthinkable.

In the third place, we shall be leaving out altogether the use of the Bible in the secular schools. As a matter of fact, the public schools of our country for a full century (1650 to 1750) had the Bible as one of their chief text-books. During this period a pupil learned to read almost exclusively from the New England Primer (which was almost entirely religious in content), the Bible, and the catechism. Matters continued thus till around 1750, at which time a new type of non-religious reader put in its appearance. Many others followed, until in due time the public schools were secularized, and religious content squeezed out of them more and more. This is an interesting story, but this too must be omitted.

#### STARS

##### Shooting Star

Stars are precious gems  
Laid on counters of the sky;  
Sometimes one falls down  
And, coming so close to us,  
We strive to grasp it with the mind.

##### Star of Bethlehem

But one too precious  
For display, and man's purchase—  
God once gave to earth  
That each one, however poor,  
Bear its radiance in the heart.

—Meta Mathes

We turn then to the Protestant Sunday Schools and the place the Bible has held in them. And what a place it has held! It has been in them the chief subject of study and teaching. Up to our day it has had only one serious rival—the catechism, and that has waged a losing fight. The Sunday School has been a Bible School. Its one hundred and fifty years of history fall into five successive eras in the matter of its use of the Bible.

(1) **The Memorizing Era.** The first distinctive use of the Bible in Protestant Sunday Schools was to memorize it—great masses of it, without selection (it made no difference whether it was from Leviticus or Esther or Luke so long as there was a great deal of it), and without any attempt whatsoever to understand what was memorized. Feats of memory are reported from this early period that are almost incredible. A few excerpts from records of this period will tell the story. "Most of the scholars are attentive, diligent and grateful, and recite at least 100 verses of an evening." "Two girls in six successive weeks recited 8,336 verses of the Scriptures." "One girl has recited from the commencement of the Bible to Isaiah, another all the New Testament and several books of the Old Testament." It was a well-meant but unproductive way of dealing with the Book of Books. The memorizing might almost as well have been done in Latin.

(2) **The Question-Book Era.** This period, beginning roughly around 1825, was marked by two considerable advances. On the one hand, the passages which were to be taught were selected according to some plan. On the other, an attempt was made to understand the passages. One of the question-books contains this significant forward: "The great object of a book of questions is to excite the mind to a careful and thorough examination of the Scriptures."

Let us take an example from the most famous publication of this era, the Union Questions inaugurated by the American



Sunday School Union in 1827. The topic of this particular lesson is "The Birth of Christ Foretold," and the Scripture passage is Luke 1:26-38. Some of the questions are as follows: "What was the subject of the last lesson? Who was sent from God? To what city was he sent? In what part of Palestine is Galilee? How far was Nazareth from Jerusalem? To whom was the angel sent? What was the virgin's name? What is meant by espoused? What is meant by the house of David? Who was David? How is Christ spoken of as a descendant of David? See Isaiah 11:10; Romans 1:3." Et cetera.

These questions were drawn up by someone who knew the Bible and loved it. Furthermore, he may have loved children, but he certainly did not know them. They represent nothing more nor less than the catechetical method applied to the teaching of the Bible. A hundred years later we have not entirely passed beyond this method. If we take up an International Uniform quarterly of our own day, we find a passage of Scripture and beneath it a list of questions. They are a survival of the Question-Book Era.

(3) **The Uniform Lesson Era.** This period began in 1872. The Question-Book Era had ended in utter confusion. Every printing-press in the country seemed bent on getting out a series of question-books, until the country was flooded with them. In the midst of this confusion several leaders, notably the Rev. John H. Vincent (the founder of Chatauqua) and the Rev. Edward Eggleston, became enthused with the idea of one uniform set of lessons for all Sunday Schools throughout the country. The proposal came to a head at the International Sunday School Convention of 1872. On April 18th at 9 o'clock in the morning, Mr. B. F. Jacobs introduced the following resolution: "Resolved, that this convention appoint a committee to consist of five clergymen and five laymen to select a course of Bible Lessons for a series of years not exceeding seven, which shall as far as they may decide possible embrace a general study of the whole Bible, alternating between the Old and New Testaments semiannually or quarterly as they shall deem best." The mind of the Sunday School workers of the nation may be judged by the fact that immediately cries of "Vote," "Vote," were heard. Final action was deferred until the afternoon, when the resolution was passed by an overwhelming majority, only ten voting "Nay."

With a great burst of enthusiasm the International Uniform Lessons were launched, and went sliding down the ways (to keep the nautical figure) into the sea of American Sunday School life. The plan thus inaugurated remained without substantial change until the second decade of the present century. The country seized upon the new lessons avidly. By 1887 there were one million Sunday School teachers in America and eight million Sunday School scholars — most of whom at least were studying the same lesson at the same time. It is an inspiring picture to hold before the mind's eye—one million teachers from Maine to California, Methodist, Presbyterian, Baptist, Reformed, teaching the same Bible lesson on a given Sunday. One thinks irresistibly of the line, "Like a mighty army moves the Church of God." But the picture is not without its dark spots. A lock-step is an imposing thing to watch, but it is oft-times dangerous to the souls doing the lock-stepping. The International Lesson system was a beautiful system, but it paid all too little attention to persons, for whom all systems ought to exist. It is inconceivable that all people from the Atlantic to the Pacific from seven to seventy should need the same Biblical passage on a given Sunday.

Furthermore, the Uniform Lessons failed even to do justice to the Bible. In almost half a century from 1872 to 1918 the Uniform Lessons covered only 35% of the Bible. (By comparison, the International

Graded outlines utilize 62% of the Bible.) Besides, the 35% they did cover did not represent the wisest selection. During this time they used 89% of the book of Jonah, but only 32% of the book of Amos, who is one of the noblest souls in all human history. They used 48% of I Kings, but only 17% of Isaiah. They used 48% of I Samuel, but only 8% of Micah. They included 43% of Daniel, but only 5% of Job. Is it any wonder that we and our children are oft-times better acquainted with David's fight against Goliath than we are with the high prophetic vision of Isaiah and the other prophets?

But there are other serious indictments to be brought against the use of the Bible in the Uniform Lessons. One concerns the way in which they chopped up the Bible into little fragments—10 verses now, 20 verses another Sunday. What would happen if we were to teach Shakespeare 20 verses at a time, or if we allowed our children to read only one page of Huckleberry Finn at a sitting? Another serious defect was the vicious cycle of six or seven years. By the time a person had attended Sunday School twenty or thirty years he

#### SHE WAS READY

So few are ready when the call  
Is wafted shoreward from the deep;  
The summons that must come to all,  
The trust that mortal man must keep.

But she was ready; through the day  
She did her task and lived her prayer;  
A weary hill made hard the way—  
She saw the roses growing there.

And when the twilight hour drew near  
She stood beside the silent sea;  
And in her heart there was no fear  
Of all its dread immensity.

She waited there in perfect faith,  
The while the fading day grew dim;  
The boatman's call, the voyage of death  
Meant only going home to her.

—Exchange

had gone around the cycle four or five times, coming back time and again to very much the same passages, never digging deeply into any of them, until finally he became weary of the whole procedure. It could only be a matter of time until the Uniform Lessons should give way to a more living manner of dealing with the Book of Books.

(4) **The Graded Lesson Era.** Restlessness under the Uniform Lessons began as early as 1880 or 1890, but it took almost thirty years of constant agitation to accomplish any definite results. This restlessness naturally was most keen among the teachers of little children. They had greatest difficulty in making the Uniform Lessons living and life-giving to their pupils. One of the leaders in the movement for Graded Lessons was a Mrs. J. Woodbridge Barnes. In 1896 while teaching a class in the Summer School of Primary Methods in New Jersey, she proposed this question to her class: "What knowledge of the Bible do we want children to have before twelve?" (Note how the question was phrased. She did not ask, What are the religious needs of children under twelve?) The class then and there worked out some outlines which became the basis of Graded Supplemental Lessons. They were to be taught for ten minutes alongside the Uniform Lessons. By this time the Uniform Lessons had become so highly revered that they could be supplanted but not supplanted.

The agitation continued year after year. One of the chief issues was whether any material from outside the Bible should be

included in lesson-quarterlies. No one was proposing for a moment that the Bible should not be used, or even that it should be relegated to a minor role. The proposal was being made, however, that the Bible should not be the only source of religious instruction. But the Protestant tradition that the Bible was the sole starting-point of religious growth was so firmly fixed that every attempt to introduce the slightest bit of material from outside the Bible was strenuously opposed. On one occasion an outline was submitted containing a few missionary heroes. It created quite a furor. On another occasion a writer opposed the demand for extra-Biblical materials in a caricature. He proposed a lesson as follows: Subject: John D. Rockefeller. Golden Text: My head with oil thou dost anoint. Memory Hymn: Praise John, from whom oil blessings flow.

The first Graded Lesson Outlines were finally issued in 1910. The foregoing issue was at the time solved by a compromise. Two sets of outlines were issued, the one exclusively Biblical and the other containing some materials from outside the Bible. It is interesting to note that this second set of outlines, far from being radical in their neglect of the Bible, have 53% of their material based directly on the Bible, 31% quasi-Biblical, and only 16% extra-Biblical. The late Professor Betts, who was fairly conservative in his educational theory, says of them: "On the whole the content suffers from too heavy a preponderance of the Biblical."

(5) **The Life-Centered Era.** Properly speaking this is not so much an era as a conviction which has been growing for quite some years: the conviction that the highest use to which the Book can be put is to minister, step by step, to the lives of people; the conviction that the first thing to think about in teaching the Bible is not the Bible at all but the needs of people, young and old; the conviction that sacred as the Bible is, there is something more sacred still—human souls. How well I remember the dramatic way in which the sainted Dr. Athearn dramatized this conviction during a State Sunday School Convention at Reading some years ago. Taking his stand beside a lectern, he called a boy in Boy Scout uniform to the platform. Quite deliberately he placed one hand on the open Bible and the other on the boy's shoulder, and then pronounced to that great audience the solemn words: "Christ died for the boy, not for the book." It was farthest from Dean Athearn's thoughts to be disrespectful to the Book or to minimize its value. His position could perhaps be clothed in these words: "It is not our task to teach the Bible, but it is our task to use the Bible in teaching the boy." Between those two conceptions there is a world of difference!

The Bible is the record of men's experiences with God and the things of God. This is by no means to leave God out of the Bible. The Bible is not a man-made book. It was made by God and by man. Experience always has two sides to it. It is by someone of something. The experiences recorded in the Bible have men on the one side of them, and God on the other side of them. If we were to say that God revealed Himself progressively to men in the course of their every-day experiences we should be saying exactly the same thing. Consider Hosea, for example. The heart of his teaching is the love of God for man, even wayward man. This great insight came to him not in a trance or a dream but out of his own experience, his experience with his own wayward wife and his observation of how God continued to manifest His love toward His wayward people Israel. Hosea's teachings, then, arose out of experience. The point is that his teachings must come down again into your experience and mine in order that they may bear fruit. And it is when I face some of the same issues that Hosea faced, when my own child has been wilful



or mischievous and my love for him is momentarily sorely tried—then it is that Hosea's great insight slips into my life like balm into an open wound to heal and correct and restore. The Bible arose out of the experiences of great men with God and the things of God. It hovers in mid-air lifeless and useless, until the way is open for it to slip into the lives of lesser men like us, to help make us great. This is the conviction which underlies the life-centered approach to the Bible.

From recent times comes an illustration of the life-centered use of the Bible in religious education. A college freshman was teaching a class of girls who were in the last year of elementary school, the last year of school which most of them expected to have. At the first meeting she announced, "You may study whatever you like this year." As though they had misunderstood, they replied, "We don't have to read the Bible?" "No," said the teacher. There followed such an outburst of

satisfaction that the principal came to the door to see what was going on. However, with the necessity of studying the Bible removed, they did not know what they did want to study. The teacher asked what they talked about themselves. "Oh, what to do next year," said one girl. "I have to work. I don't want to teach. What else is there that a girl can do?" Consequently, they agreed that they would talk about the different kinds of work which were accessible to girls. As they considered the vocations one by one, questions arose. What does this sort of person have to do all day? And finally, Does this sort of person help to make the world a better place to live in? At this point one girl asked, "Don't some people use the Bible to help answer such questions?" To make a long story short, the result was that six weeks after these girls had so noisily rejected the Bible they were at their own request spending half their time in the hardest kind of Bible study in order that

they might know where to look for any particular sort of help. By the end of the year the girls had evaluated vocations from the Christian point of view; they had utilized the Bible to that end; they had discovered that the Bible was an interesting and a useful book; and they had learned a good bit about the Bible—probably more than they would have learned if they had set out in the first place to study nothing but the Bible. This is an illustration of the life-centered use of the Bible.

Let it be said once more that this approach signifies no disrespect for the Bible and no thought of making little of it in our teaching. Woe betide us if we do! It is rather our hope and our prayer that we may succeed in some small measure in making the Book of Books come alive and fulfill its true destiny by helping countless persons to enter into the abundant life.

Theological Seminary,  
Lancaster, Pa.

## NEWS IN BRIEF

### THEOLOGICAL SEMINARY, LANCASTER, PA.

#### Annual Home-Coming of the Alumni

### THE SWANDER AND THE McCAULEY LECTURES

January 13-15, 1936

The Swander Lecturer will be Professor Walter M. Horton of the Department of Philosophy of Christianity of the Graduate School of Theology, Oberlin College. His general subject and the titles of the five lectures follow:

#### Contemporary English Theology

1. Persistent Traditions in English Theology.
2. Pre-War and Post-War Tendencies.
3. Liberalism Today.
4. Catholicism and Protestantism Today.
5. The Central Trend of Contemporary English Theology.

Conclusion: What American Theology Can Learn from English Theology.

The first of these lectures will be on Monday evening, January 13, at 8 P. M., three on Tuesday, and the last on Wednesday morning.

The McCauley Lecturer will be the Rev. Robert C. Stanger of Bethel Evangelical Church, Detroit, Michigan. Mr. Stanger's general subject and the titles of the two lectures are: **The Timeliness of Preaching.**

1. Preaching in this Present Age.
2. Preaching in a Day of Social Change.

Both lectures will be delivered on Tuesday.

### BOWLING GREEN ACADEMY

Perhaps the friends of this work were too busy last week, with all their holiday duties and joys, to send in many gifts. But we did receive \$5 from Mr. E. S. Fretz; \$3 from a Boys' Class, at DuBois, Pa., and \$5 from the Jr. C. E., St. Stephen's Church, Perkasié, Pa., Mrs. F. H. Schmidt, Supt. That makes our total to date \$318. Send your checks, please, to Dr. Paul S. Leinbach, 1505 Race St., Phila.

### CHANGE OF ADDRESS

Rev. Harold R. Ash, from Greenville, Pa., to R. 1, Berlin, Pa.

Rev. Fenton Laucks, from Reading, Pa., to care of Salem Reformed Church, Allentown, Pa.

Rev. Paul Rahmeier, from 207 Burr St., to 127 N. Delmar St., Houston, Texas.

Rev. O. Satzinger, Em., from 337 E. Jefferson St., to 5153 Raleigh St., Los Angeles, Calif.

Rev. A. L. Schieler, from Creston, Iowa, to Western, Nebr.

Rev. Chas. Warber, from Box 99, to Box 809, Everett, Wash.

### EDEN SEMINARY CONVOCATION

The annual convention of Eden Theological Seminary, Webster Groves, Mo., will be held Feb. 17 to 20. The program will begin Monday evening, Feb. 17, and will come to a close Thursday, Feb. 20, at noon. Among those who will have important places on the program are Dr. Albert W. Palmer, president of Chicago Theological Seminary, and Dr. H. Richard Niebuhr of Yale Divinity School. Other speakers are to be announced. All pastors are cordially invited to attend.

#### —The Convocation Committee

At 6.30 on Christmas morning a lovely Matin Service was held in First Church, Los Angeles, Calif., Dr. Edw. F. Evemeyer, pastor.

Mr. and Mrs. Frank Nagy of Fairfield, Conn., announced on Dec. 16 the engagement of their daughter, Margaret, to Rev. Stephen Szijarto, of Conneaut, O.

The new Church School calendar issued by the Board of Christian Education has been sent to the pastors of our Church, and many additional copies are being ordered. Everybody calls it beautiful.

The Rev. and Mrs. Frank A. Rosenberger, pastor of Faith Church, Baltimore, Md., announce the birth of a daughter at Bon Secours Hospital on Dec. 24. The little stranger will be named Nancy Jean.

The young people of First Church, Canton, O., Dr. R. W. Blemker, pastor, took charge of evening service, Dec. 29. Offering for Ft. Wayne Orphans' Home, Dec. 22, was \$175 in the S. S. Attendance was 800.

Orphans' Home offering totaled \$102.87 in Immanuel Church, Indianapolis, Ind., Rev. H. F. Weckmueller, pastor. Apportionment has been paid in full.

A Pittsburgh Synod pastor writes: "The 1936 'Year Book and Almanac' is a masterpiece, a storehouse of information for our people, all of whom should carefully study it." Thanks, brother. By the way,

### ELDER STUART C. RUNKLE, M.D.

Stuart C. Runkle, M. D., senior elder in the Consistory of Christ Church, Philadelphia, Rev. A. R. Tosh, pastor, and faithful Sunday School Superintendent for over 33 years, entered into rest at 10.30 o'clock on Sunday morning, Dec. 29, 1935. He was a brother of Rev. Dr. J. M. Runkle. Services were held at his home, 238 S. 45th St., on Thursday, Jan. 2, at 11 A. M. A fuller account of his life and labors will appear in a later issue.

have you who read this sent in your orders? If not, why not attend to this at once?

The January party of the Woman's Social Union of the Evangelical and Reformed Churches of Philadelphia and vicinity, will be held in Palatinate Church, 56th and Girard Ave., on Wednesday afternoon, Jan. 8, at 2 P. M. sharp.

Our issue of Jan. 16 will celebrate Education Day, and that of Jan. 23 Foreign Mission Day. The issue of Jan. 30 will conclude the separate publication of the "Reformed Church Messenger," and the new "Messenger" will be issued Feb. 6.

Dr. A. V. Casselman was guest preacher on Dec. 29 in Immanuel Church, Indianapolis, Rev. H. F. Weckmueller, pastor. Miss Harriet Gerds won the district Prince of Peace declamation contest and the right to enter the finals in the Marion County contest.

The special service, called "The Christmas Symphony," held in St. John's Church, Lansdale, Pa., Rev. A. N. Sayres, pastor, on the evening of Dec. 15, will long be remembered. The Festival in the Church, with a fine program by Primary and Junior Departments, was given Dec. 22, 7.30 P. M.

"The Christmas issue was one of the best I've ever seen," writes a Potomac Synod pastor. And he adds: "I doubt if any other journal in our land contains more of the true Christmas spirit." Well, all who contributed toward it surely share in the credit.

St. Mark's Church, Allentown, Pa., Rev. C. D. Kressley, pastor, announces Holy Communion on Jan. 12 at 10 A. M. and 7.30 P. M. with preparatory service the Friday evening previous. The annual con-



gregational meeting will also be held Jan. 10 at 9 P. M.

The Presbyterian College Union will hold its 34th annual meeting at Hotel Roosevelt, New York City, Jan. 14. Representatives of all the higher institutions of our own Church have been invited to participate in this conference. Dr. John H. Finley of the "New York Times" will speak at the dinner session at 7 P. M.

"I am looking forward with much anticipation to the first issue of the new 'Messenger.' I know that you will have your troubles in beginning this new work, but I think the results will be well worth while," so writes the President of our General Synod. Surely, we all hope that he is right.

It was "white" Christmas and cold weather for Christmas in North Carolina. But this did not cause the Churches to postpone their programs. First Church, Greensboro, Rev. W. C. Lyerly, pastor, had a large attendance. Bear Creek and Mt. Pleasant, Rev. W. S. Gerhardt, pastor, had full houses. These Churches will pay more on the apportionments than last year.

Miss Mary Anna Lentz and Mr. M. I. Cline, both of Cabarrus Co., N. C., were married Christmas Day by the Rev. W. C. Lyerly. The bride has two sisters who are wives of ministers, Mrs. W. C. Lyerly, of Greensboro, and Mrs. H. W. Black, of Latrobe, Pa. Two other sisters, Misses Clara and Verna Lentz, have served with the Nazareth Orphans' Home concert class and the Classical W. M. S.

Rev. H. S. Nicholson writes from Ft. Lauderdale, Fla., that although the recent hurricane gave him plenty to do for a while in cleaning up, he is truly grateful that it was no worse. He admits that it has been just a little chilly, even in sunny Florida, over the Christmas season, but says that there are many tourists and Ft. Lauderdale is a "comer" among the towns on the southeast coast, located 25 miles north of Miami.

The 50th annual Christmas Dawn Service in Corinth Church, Hickory, N. C., Rev. Harry D. Althouse, pastor, was featured with a most interesting history of these memorable services, written by Mrs. C. C. Bost, who enjoys an enviable reputation as a writer and poet, as well as for her devoted Christian life and service. Mrs. Bost herself has missed only two of these early Christmas services, and Mr. Bost has an unsurpassed record, as he was present at all of them for 50 years.

Dr. Wm. H. Hayes, pastor of First Church, Wichita, Kas., was guest speaker at the morning devotional services over radio station FKH, Dec. 9-13, giving a series of Bible Character Studies. On Dec. 17 he delivered the Christmas message at Friends University. Some of Dr. Hayes' former students at Fairmount College, where he formerly headed the department of Psychology and Education, are now quite active in First Church under his leadership.

The year 1935 has ended and our people have made their contributions for the work of the Church. The gifts for benevolence are passing from congregations to Classical Treasurers and from them to the Treasurers of the Boards and institutions which share in the Apportionments. The Boards of the General Synod are eagerly expectant, hoping to meet a large part of their obligations and to pay for the work done during the past year. All amounts received by the four Boards that are in the hands of their Treasurers by Tuesday, January 7th, will be reported in the next issue of "The Kingdom Support."

By actual count there were present at the Christmas celebrations of St. Mark's Church, Reading, Pa., Rev. Gustav R. Poetter, pastor, 2,374, on Sunday, Dec. 22, and Christmas morning, the only service of the day. Liberal offerings were received for the orphans of the Church. Many gifts

were shared with the needy of the congregation and community. A hymn-sing was enjoyed by the congregation and choir at evening worship Dec. 29. Preparatory worship Jan. 5. Holy Communion Jan. 12. Memorial service for Reading Volunteer Fire Department will be held Sunday night, Jan. 19. Special sermon by the pastor, with Rev. Frank W. Ruth, Bernville, assisting. Rev. Mr. Poetter officiated at the 700th marriage ceremony of his ministry Dec. 20.

In First Church, High Point, N. C., Rev. Hoy L. Fesperman, pastor, Christmas sermon was preached Dec. 22 at 11 A. M. service. At evening service the choir sang a cantata entitled, "Bethlehem". On Dec. 23, the beginners, primary and junior departments of the S. S. gave a Christmas entertainment, with an old-fashioned Christmas tree and treats for the children. A service was held Christmas morning at 7 A. M., with special music and a short address by the pastor. At 8 A. M., Miss Glennie Crater and Clyde Teague were united in marriage by the pastor, using the ring ceremony. The Church was beautifully decorated with greens and candles. Only a few relatives and friends were present for the ceremony.

Third Church, Greensburg, Pa., Rev. Charles D. Rodenberger, pastor, dedicated an altar cross to the memory of Dr. William C. Sykes, on Sunday, Dec. 15, which was presented by the W. M. S. as a token of their regard for a former pastor who had served the congregation faithfully from 1913 to 1933. A large number of the congregation and friends were present. The Christmas season was fittingly observed with a White Gift service, Sunday morning, Dec. 22, an event which has annually attracted community-wide attention. A children's service was held in the evening, a carol service on Christmas Eve and a play by the young people Christmas night.

Annual White Gift and Candle Light service was held in Trinity Church, Adamstown, Pa., Rev. Harvey S. Shue, pastor, Sunday evening, Dec. 22, in charge of the senior C. E. Society. In the Church vestibule, the procession sang "Hark Ye Bells" as a prelude. This was followed by a reading, "Do You Hear the Angels Singing?", by Mrs. Shue. After another hymn, the junior C. E. Society led the candle lighted procession, followed by intermediate and senior societies singing "O Little Town of Bethlehem". They all knelt at the altar and read the story of the wise men in unison, which was followed by prayer by the pastor. After the procession was seated, singing "Holy Night, Silent Night", the intermediate choir sang; Miss Genevieve Thomas read a Christmas story, "The Seventh Christmas"; Miss Phoebe Dutrow sang a solo, and the pastor preached an appropriate sermonette. During offertory anthem, white gifts and offerings were received for Hoffman Orphanage.

On Friday, Dec. 13, at an impressive service in Trinity Church, Scottdale, Pa., Lie. Philip E. Saylor was ordained and installed as pastor of the Scottdale Charge. Mr. Saylor, a native of Meyersdale, Pa., received his B.S. degree from Franklin and Marshall College in 1932 and was graduated from the Theological Seminary at Lancaster last May. In accordance with recent custom in Westmoreland Classis, a number of ministers beside the committee were present and participated. The charge to the pastor-elect was delivered by Dr. B. A. Black, pastor of Mr. Saylor's home congregation. Rev. C. G. Shupe brought the charge to the congregation. The President of Classis, Rev. H. W. Black, conducted ordination and installation services. Those who also participated were Dr. F. C. Seitz, and Revs. J. A. Kleinig, C. H. Faust, W. S. Fisher, and P. T. Stonesifer. A reception followed the service, when Dr. M. M. Albeck, Lutheran pastor in Scottdale, brought greetings of local Churches to the pastor.

The new stereopticon lecture on the Evangelical and Reformed Church and the work of the united Church is meeting with high favor and is much in demand. There are 77 beautifully colored slides with brief comments and just about forty minutes are required for presentation. Pastors who have used it write that the slides are "instructive and beautiful," "clear and very interesting." In two instances where the attendance was small because of unfavorable weather, a second showing was arranged for at a later date. Three sets are available from the St. Louis office for the use of the Evangelical congregations, and three for Reformed congregations from Dr. William E. Lampe, Secretary of the Executive Committee of the General Synod, Schaff Building, Philadelphia. The charge is one dollar and postage one way.

In Memorial Church, Toledo, O., Rev. Perry H. Baumann, pastor, the Christmas season was filled with blessing for pastor and members. A carefully prepared program beginning with preparatory services at morning worship, Dec. 22, marked the entire period. At evening service the choir sang the cantata, "Glory to God", under direction of Mr. Myron H. Buchrer. White Gifts to the King service was also observed at the same time for the benefit of the Fort Wayne Orphans' Home. On Christmas Eve 20 young people caroled at homes of members who were shut in. Holy Communion was observed Christmas morning at 8 A. M. service. Christmas night Church School program was given which included recitations by various groups and a pageant entitled, "The Bells of Bethlehem". Special gifts were presented to the Church by various auxiliaries. The pastor and his family and the deaconess, Miss Kish, were remembered with gifts from the congregation. The junior Church, under direction of Miss Kish, is proving a complete success.

The Town and Country Committee of the Federal Council of Churches has planned a National Conference on the Rural Church, which is to be held in Calvary Baptist Church, Washington, D. C., Jan. 15 to 17, in connection with the annual meeting of the Home Missions Council and the Council of Women for Home Missions. Rev. Russell D. Custer, of Milltown, N. J., represents our Church on this committee. The "Messenger" regrets that it has not space to give the entire program of this splendid conference, but any of our rural Church workers within a reasonable distance should certainly avail themselves of the opportunity to attend. "The Rural Church Today and Tomorrow" will be the theme of the entire Conference, and the purpose is to consider important recent changes in American rural life and point out the ways by which the Church has been affected. Among the prominent speakers will be Drs. H. N. Morse, Malcolm Dana, M. A. Weber, Benson Y. Landis, E. M. Halliday, Herman C. Weber, Stewart G. Cole, Warren H. Wilson, E. D. Kohlstedt, and W. S. Abernethy, pastor of Calvary Church. Rev. Perry Smith of our Church will speak on community work in a larger parish. A registration fee of \$1 will be charged.

Under the direction of Miss Mary Germ the young people of Hope Mission Church, Philadelphia, presented a Christmas play entitled "Peace" most acceptably on Dec. 22. In the morning a service in commemoration of the 400th anniversary of the translation of the English Bible was held. The Juniors, under the direction of Miss Frances Ross, had gathered a large number of old Bibles, several over 225 years old. On Christmas Day an early dawn service was held, at which the carols of different nations were sung. The pastor was presented with a beautiful private communion service, a huge basket of fruit and many remembrances. On Dec. 29 the Communion was well attended, and in the evening the children's Christmas exercises were held. The Beginners and Pri-



mary Departments under the leadership of the Misses Sue and Wilma Germ presented an interesting program, followed by a Christmas play: "The Nightwatchman's Christmas," given by the Juniors. The Week of Prayer will be observed in connection with Palatinate and two other Churches in the community. The Christmas season awakened and left much happiness with the people of Hope Church, and they are working hard to maintain themselves in an extremely difficult situation.

Dawn Christmas service was held in Karmel Church, Philadelphia, Rev. Wm. G. Weiss, pastor, at 6 A. M., with the Church filled to its utmost capacity. The auditorium was beautifully decorated. Senior and junior choirs sang special music. The pastor had charge of German service and his son, Philip, a student in the Theological Seminary, Lancaster, took charge of the English service. On Thursday evening, Dec. 26, both German and English Sunday Schools combined in presenting a Christmas program to a completely filled Church. Approximately 45 prizes were awarded for faithful attendance, along with Christmas candies and books. The week of prayer will be observed from Jan. 7 to 10, with German services Tuesday and Thursday, and English on Wednesday and Friday. Holy Communion will be observed Jan. 12 at all 3 services. On the first Sunday night in each month, the organized Bible classes will attend service in a body and take part. Mrs. Davis, teacher of the Women's Bible Class of 50 members, held the annual Christmas party on Dec. 27. A very enjoyable evening was planned, and the Christmas gifts exchanged were evidence of the high regard in which Mrs. Davis is held.

First Church, Philadelphia, Rev. G. H. Gebhardt, pastor, had its chancel enriched by the installation of the oil painting of "The Good Shepherd", by D'Ascenzo, which formerly hung in the chancel of St. John's Church, the latter congregation having merged with First Church last spring. The transfer and installation of the painting was under the direction of the architect and trustee, C. F. Kuebler, Jr. Rededication services were held Nov. 17. Observance of the 400th anniversary of the Miles Coverdale Bible was marked by an interesting display of old and interesting Bibles and facsimiles of early English texts, which remained in the rear of the sanctuary for 6 weeks; the pastor preached a special sermon and conducted additional studies of the Scriptures at mid-week service. The Players' Guild presented "The Servant in the House" on Nov. 12 and repeated the play at the Classical Young People's Conference at Collegeville, Nov. 29, the pastor playing the title role. Annual Joash Chest service was held Dec. 1, half the congregation's subscriptions for 1936 being received. Canvass of the congregation was completed the following Sunday. Thank Offering service was held Dec. 8, with Dr. Casselman as speaker; offering was over \$100, with many boxes still unreturned. White Gift service was held Dec. 22, including playlet, "More Blessed". The choir sang Hamblen's cantata, "The Heavenly Child", Dec. 29. On that date the pastor exchanged pulpits with Rev. Harold F. Post of the First Presbyterian Church, Jeannette, Pa.

Extensive plans have been made for the coming of Kagawa to Philadelphia Jan. 22 and 23. On Jan. 22 there will be a Pastors' Conference at 10 A. M. in the First Baptist Church, Dr. Rose presiding. There will be a conference for college students at 4.30 P. M., and for all young people at 8 P. M. in the same Church. The sermon will be by the Rev. Purd E. Deitz. At 10 A. M., on Jan. 23, Dr. H. L. Morris will preside at a meeting at the Friends' Meeting House, 15th and Race Streets, when the relationship of the Cooperative Movement to social progress will be considered. At 12.15 a Cooperative Luncheon

will be given at the Whittier, and at 1.45 national leaders will conduct a seminar on the Cooperative Movement at the Friends' Meeting House. At 3.30 P. M., there will be a meeting for theological seminary students at the Holy Trinity Church, and at 8 P. M. a great mass meeting for adults at Holy Trinity. Dr. E. A. E. Palmquist presides at 3.30 and 8 P. M. At each meeting an offering will be taken for Dr. Kagawa's missionary work in Japan. The admission to all meetings is by ticket.

Christmas services in Trinity Church, Canton, O., Dr. H. Nevin Kerst, pastor, were especially beautiful. The pageant, with its cast of over 100, including the choir and choral club, was very impressive and unusual in every way. There was a musical Christmas morning, in which the choral club, in full vestments, took part. Decorations consisted mainly of 8 white trees and blue lights, completing the beauty of the services.

Annual Harvest Home and Thank Offering service in Bear Creek Charge, N. C., Rev. W. S. Gerhardt, pastor, was observed Oct. 13. Since the pastor had been called to Lancaster by the serious illness of his mother, Dr. Allan K. Faust brought the message of the morning, presenting a strong challenge. A pageant, "Not of This Fold," was presented at afternoon service. The production was even above the usual high standard. Home Mission Day was observed in the 3 congregations of the Charge. 400th anniversary of the first printed English Bible was observed in connection with "Messenger" Day. A number of new subscriptions have been sent in. In connection with the Bible anniversary in Mt. Pleasant, the interesting and informing illustrated lecture of the American Bible Society, "The Old Book Finding New Friends," was given. Thank Offering services at Boger and Mt. Pleasant were held in connection with S.S., a very satisfactory arrangement. Gratifying sums were realized by Bear Creek and Mt. Pleasant congregations from annual Thanksgiving dinners. Union Thanksgiving service at Mt. Pleasant was held in the Methodist Church, with Rev. Mr. Gerhardt preaching the sermon. Beautiful Christmas services were held in the 3 congregations. Kingdom Roll Calls are now being made. On Dec. 23, Marjorie Moose, daughter of Mr. and Mrs. A. F. Moose, became the bride of Mr. Claude Rich, son of Mr. and Mrs. R. E. Rich. Just one year before, to the day, also in the home of her parents, Mrs. Rich's sister became the bride of Mr. Rich's brother. All 4 are loyal, faithful members and workers in Bear Creek congregation. Wedding bells also rang in the home of Mr. M. G. Lentz, when his daughter, Mary Anna, another of the fine young women of Bear Creek congregation, and a leader in all its activities, became the bride of Mr. Cline, Educational Director in a C.C.C. Camp of South Carolina.

The birth of Jesus was fittingly commemorated in both congregations of Jefferson Charge, Md., Dr. Atvill Conner, pastor. On Christmas Eve the S. S. at Feagaville gave the service, "God so loved the World," in a very creditable manner to an appreciative audience. The Church was tastefully decorated. A liberal offering was given for the Hoffman Orphanage. The small children of the school were given the usual treat. On Christmas morning the S. S. at Jefferson gave their Christmas service, "Beyond Bethlehem," with some modifications. It was well presented to a fairly large and interested audience. The children's department had their service also and the junior choir led the music. This Church was also well decorated and a liberal offering given the Hoffman Orphanage. The small children received gifts and baskets were sent to needy families. The pastor and his family acknowledged many greetings and gifts. At Sunday morning worship the Young Ladies' Bible Class presented the congregation with 3 sets of damask silk altar and pul-

pit covers and Bible markers. Elder Harry Pennell gave a Bible for the reading desk in memory of his uncle, the Rev. Harry F. Dittmar, who was pastor of the congregation from 1890 to 1905. Elder Claude Keller gave an altar kneeling stool. A fine pulpit Bible was presented recently in memory of his mother by Mr. Luther Culler, an elderly man who was recently confirmed. These gifts were received with appropriate remarks by the pastor and dedicated to their respective uses in the worship of the Lord.

#### A "GOOD SHEPHERD" LETTER WRITTEN TO THE PASTORS AND CONSISTORIES OF MISSOURI- KANSAS CLASSIS

Dear Brothers in Christ:

The Executive Committee of Classis hereby sends the official communication for 1935 to each pastor and asks that this letter be read to the Consistory of each Reformed Church and that any action taken thereon be noted and sent to the President of Classis at your earliest opportunity.

The responsibility of the Executive Committee to the Classis lies in this fact, that this committee has oversight of vacant pastorates during the interim between sessions and is most desirous of securing the co-operation of both ministers without charges and Churches without pastors in order that vacancies may be filled.

Sometimes neighboring pastors can be of great help in advising Churches without pastors as to the suitability of candidates, but such pastors lack oftentimes the requisite knowledge which your Executive Committee can alone secure by virtue of its official relation to the Classis. If the Consistory of any Church will notify the President of Classis when a vacancy occurs, he will endeavor to visit such a Church, or spend a Sunday, if convenient, and gather the facts pertinent to local conditions and after consultation with the other members of his committee will render advice relative to the pastoral situation.

The Executive Committee will thus exercise its supervision over members of the Classis and their Churches and be in a position to advise and mediate in case any situation may arise touching the welfare of any of our Churches, or affecting the character and standing of any of our pastors. It will also maintain contact with any of the members of Classis who are serving Churches not of our Classis and also act as the "Good Shepherd" in the spirit of the Gospel of John, Chapter ten, to keep the flock of Christ from being damaged by a "hiringling".

Kindly use enclosed addressed postal to notify the President of any action taken by your Consistory, in order that the President may make a suitable report on "The State of the Church" next spring to our Classis.

Fraternally yours,

Wm. H. Hayes, President,  
Geo. Ulrich, Stated Clerk,  
Paul Brown, Delegate Elder,

Executive Committee

Wichita, Kansas

#### BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Superintendent

Christmas Day at Bethany was one of great rejoicing among the children. The turkey dinner, with trimmings, furnished by Tohickon Classis, satisfied their appetites. Never before have we received so many toys and presents for the boys and girls. In order to make the handling of supplies easier, we had erected shelves in our receiving room. Now we realize it would have been almost impossible to handle our gifts without them.

The large tree on the campus with over 100 colored lights and the chapel tree and cottage trees, all tastefully decorated, added to the spirit of Christmas. Only two



children were confined to the infirmary; one with chicken-pox, and the other, a baby, with a disordered stomach. We thought there would be three, but the other child was declared well by our physician on Christmas morning.

The offering for the Phoebe Home for the Aged expressed the spirit of appreciation of the children.

The best children were awarded special gifts at the early dawn chapel services. A feature that caused great interest was a guessing contest, when a box of 14 Hershey confections was awarded to the child who guessed nearest to the number of Hershey kisses in a large display bag. The day having come to a close, all were granted an extra half hour for sleep the next morning.

ON THE CONGREGATIONAL STATISTICAL REPORTS FOR 1935

Rev. J. Rauch Stein, D.D., Stated Clerk

The only questions that have thus far been raised by pastors for filling out their new Congregational Statistical Reports for the calendar year ending December 31, 1935, are those asking for

- 1. Number of Communion Services.
- 2. Total number of participants during the year.

The following example will illustrate the intent of these questions:

Report from St. John's Reformed Church, Waukegan, Ill.

Jan. 15:	
Members Communing .....	49
Visitors Communing .....	8
	— 57
April 21:	
Members Communing .....	96
Visitors Communing .....	42
	— 138
July 14:	
Members Communing .....	50
Visitors Communing .....	5
	— 55
Oct. 6:	
Members Communing .....	54
Visitors Communing .....	7
	— 61
Grand total participants for the year,	
4 Communions .....	311

A MAN OF WEALTH

As I go up and down the streets,  
No one with cheers my passing greets,  
For I am quite unknown to fame,  
And few I meet e'en know my name;  
None say of me with jealous frown,  
"There goes the smartest man in town!"

None gaze on me with envious eye,  
For fame and wealth have passed me by.

But I care naught for wealth and fame,  
For fair and square I've played Life's game,  
No man on earth I fear to meet,  
But ev'ry one with courage greet;  
For wit and wisdom soon may fly,  
And fame and gold not satisfy,  
So with fond thoughts in Mem'ry's niche,  
I claim there's none than me more rich.

My dad a real pal was to me,  
Whose life showed what a man should be;  
My mother, tender, loving, kind,  
A sweetheart in my heart enshrined;  
Now wife as true as man e'er had,  
Some little chaps who call me "Dad!"  
Who then dares claim I falsify  
When I say, "A man of wealth am I!"

—Walter Esmer.

AN AUTHORITATIVE MANTLE

The editor of the entertaining column entitled "Gargoyles" in *The Churchman* writes that one of the most charming stories that he has heard for a long time is that which Father Barry relates of a rector of his childhood, a young man just out of the seminary, who preached a sermon on the divine character of the Church which aroused the ire of Barry's maiden aunt. "She approached him after the service before he had removed his surplice. 'How,' she questioned, 'dare a boy like you talk to us in that way?' Dave drew himself up and replied with crushing dignity: 'Madam, when I have this on I am nineteen hundred years old!'" The story attracted our attention and interest because it assumes as background an ecclesiology as foreign as anything that can be imagined from that which characterizes our own denomination. When a minister among us

stands in his pulpit he seldom feels such dignity as the representative of an ancient and hallowed institution as was felt by this young man. Of the surplice and the magic that it supplied in this instance we, of course, know nothing. The farthest our ministers go in that direction is the wearing of a gown. It would be interesting to know what is the psychological effect upon the average preacher of the gown he wears. Does it invest him with the sense of a new dignity and authority? Does it convey to him some mystic feeling that he speaks now not as an individual, merely, but in some representative capacity that gives him an additional assurance and adds weight to his words? Robes and uniforms and regalia will work miracles at times. A silk hat, a ribbon with a medal, and a colored robe will transform our humble acquaintance, the plumber on the next street, into some grand potentate with a sonorous title and an autocratic air. Does the minister achieve some such extension of his personality when he dons his ecclesiastical garments? We do not know. A Congregational minister remarked a while ago, "When I wear my pulpit gown I have a sense of speaking not for myself merely but for an institution, catholic in character and with all the weight of the centuries behind it." For ourselves, when we wear a gown in the pulpit we merely feel a little more uncomfortable.

Yet there is something in the experience of this young rector which all ministers might well crave and to which they have a proper title. Whether surprised, gowned or otherwise every devoted minister, of whatever communion, embodies a venerable institution and in his pulpit he is, for the moment, its spokesman. Behind him is all the wealth of Christian tradition and history. He is but one of a great cloud of witnesses. There is an apostolic succession which is not confined to those upon whom the hands of the ordaining bishop have been laid, a spiritual succession not tactually conveyed, to which every worthy minister of Christ can aspire. This gives to his office a certain solemnity and responsibility. It carries with it a certain authority, an authority of the spirit, to be sure, but none the less real. Most important of all, every loyal minister of Jesus Christ may be convinced that he speaks for his Lord and in His name. There is a sense in which it is true that every minister truly called to God, when he stands in his pulpit, is "nineteen hundred years old."

—The Baptist.

HOME AND YOUNG FOLKS

Grandma: "O Jenny, darling, I am surprised! Aren't you going to give your brother part of your apple?"

Jenny: "No, Grannie. Eve did that and she's been criticized ever since."

—Exchange.

To date, at least, no one has improved on the old definition of a reformer as a fellow who insists on his conscience being your guide.—*Memphis Commercial Appeal*.

"With a single stroke of a brush," said the school teacher, taking his class 'round the National Gallery, "Joshua Reynolds could change a smiling face to a frowning one."

"So can my mother," said a small boy.

—*Christian Union Herald*.

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

THE GOLDEN STAIRWAY

Text, Revelation 3:8. "Behold, I have set before thee a door opened."

A new door was opened to us yesterday

THE PASTOR THINKS

That the words of Aristades, written about A. D. 130, are still worth remembering: "God stands in need of naught, but everything stands in need of Him."

—Now and Then.

(New Year), and before us rises a golden stairway of 366 steps which we are to climb. It may seem a long way to you when you look at the whole stairway, but if you will climb one step at a time you will be able to climb the whole way without difficulty. Do not stare up the steps but step up the stairs and you will gradually succeed in reaching the top.

In former times all doorways were regarded as sacred, for the reason that the one who passed through them was undergoing a sort of birth. One still hears of the custom of carrying one's bride over the threshold. And it is usually deemed unlucky to step upon a threshold instead of across it. To stumble on a threshold is a most unlucky sign. Sometimes it is considered bad luck to sneeze in the doorway. One should step over the threshold with the right foot in place of the left,



the reason being that, in the lore of superstition, the right side of the human body is frequently supposed to be more potent than the left. Orthodox Jews place upon the doorposts a small object known as the "Mezuzah". This contains a biblical passage, and is supposed to be a fulfillment of the command, "Write them upon the doorposts of thy house and upon thy gates." The pious orthodox Israelites will kiss the Mezuzah upon entering or leaving. Demons, ghosts and evil spirits also use doors to go in and out. A precaution is to place a wreath or crepe or something of that sort upon the door. It is wise to guard the doorway against spiritual enemies. Winged bulls, lions, spinxes, and so forth, were set before gates for that purpose.

But we need not worry about any such superstitions because the door of the New Year was opened for us and we have already entered. We need not make the request which a little girl once made of the Bishop of London, afterwards the Archbishop of Canterbury. While the bishop was walking one day in the suburbs of London, he came upon a little girl who was looking up somewhat wistfully at a four-barred gate. "Oh, please, sir," she asked, "will you open this gate for me?" Smiling upon the demure maiden, the bishop lifted the latch and pushed back the gate; but, in spite of its size, it swung so easily that he said, "You're such a big little girl that I should think you could yourself have opened so nice a gate as this." "Oh, I could, sir," she replied, "but then I should have got my hands all over fresh paint." And then the bishop saw that that was just what had happened to him.

You children can be thankful that you do not live in Central Africa. Dr. Dan Crawford tells us in "Thinking Black" that traveling in Central Africa is often difficult, because the trail is lost beneath the thick, matted tangle of grass 13 feet high, which in the dawn is heavily covered with dew. It is the Negro custom to make the children squeeze through first. The "human brooms", as they are called, have to run the first risk of being pounced upon by a hungry hyena or lurking leopard; they also catch the deluge of dew on their naked, shivering bodies. You need not be human brooms or pathfinders, but the door is open for you to go onward; the golden stairway is before you waiting to be mounted.

Some years ago a noticeable cartoon appeared in an American newspaper on Lincoln's birthday. It represented a log cabin close to the base of a high mountain. On the mountain-top was shown the White House. Against the side of the mountain rested a ladder—its foot touching the cabin, its uppermost round reaching the mansion on the cliff. The cartoon was well named, "The ladder is still there." That ladder was the golden stairway which beckoned Abraham Lincoln onward and upward until he attained to the rank of the greatest American. Such a golden stairway is beckoning you on to make the best and the most of your life as you go forward into the future.

We made a good many mistakes and failures the past year. The New Year is a chance to try again with the hope of doing better. We cannot have the same opportunities we had last year, but we shall have new opportunities. If they are allowed to pass by, they are lost. Some one has said, "The opportunity of a lifetime must be grasped during the lifetime of the opportunity, which is generally brief."

Aspiration is the desire to climb the golden stairway so as to reach the top. Henry Ward Beecher, the great American preacher, made a striking distinction between aspiration and ambition. He said, "A noble man compares and estimates himself by an idea which is higher than himself, and a mean man by one which is

#### DIVINE RESPONSE TO PRAYER

The prayer is not always expressed,  
For sometimes the pressure of need  
So burdens the sufferer distressed

The heart feels too harassed to  
plead;

But the answer to Prayer, though  
unsaid, is at hand,

For so has God's Love in His Promises planned.

On the Throne is the Ruler of All;

His Name and His Nature is Love;  
When the young ravens for their food call

He hears and relieves from Above;  
No sparrow can fall but His Omniscient Eye

Can perceive: and His Mercy will hark to our cry.

God shows that conditions there be  
For receiving the things we desire;

That Christ's Name we take as our plea,

That in prayer we do not soon tire;

Also that our prayers with Expectancy rise;

Since Unbelief makes them fall short of the skies.

Needy soul, come! The Promise is sure,

Only ask and the boon shall be given:

Why want and affliction endure?

The road to relief leads towards Heaven.

Since the foot of Man trod on the circle of Earth

No man and no age but found Prayer of true worth.

—William Olney

lower than himself. The one produces aspiration; the other, ambition. Ambition is the way in which a vulgar man aspires." This distinction is not always so sharply drawn in every day conversation, or even in public sermon or address. We hear persons speak of a noble ambition and a holy aspiration, both of which seem praiseworthy.

Charles Haddon Spurgeon, the great English preacher, draws a lesson from an exercise taught by a professor of the art of growing taller. The professor advised his pupils to reach as high as ever they could, first thing in the morning, and each morning to try to reach a little higher than the day before, even if only the hundredth part of an inch.

In the same way you may grow intellectually and spiritually, by stretching upward a little every day. By means of this exercise you will add to your knowledge every day, and by the time you reach the top of the golden stairway of the year you will have made perceptible and commendable progress. By continuing this process year after year you will lay up a store of knowledge which will give you the foundation and resources of great usefulness and will help to lead you to the goal of success.

So, also, may your spiritual life and character be developed. If you will become a little more like Christ every day, you will grow in grace and by the end of the year your friends will notice that

#### THE PASTOR SAYS

By John Andrew Holmes

While not all the best people are Christians, the best part of every one of them is Christian.

you have been with Jesus and that you have grown sweeter and more beautiful in life and character. By stretching up spiritually day by day you will come nearer to the ideal toward which you are striving.

I have read of a young girl who on tacking up a new wall calendar, bearing the unfamiliar figures of the New Year upon it, said, with a prophetic tone of assurance in her voice, "It is going to be a beautiful year." A friend standing by heard the girl's prediction concerning the nature of the coming year, and, being curious to know what was in her mind, she asked, "How do you know it is going to be a beautiful year? A year is a long time," "Well," she said, "a day isn't a long time, and I know it is going to be beautiful because I am going to take a day at a time to make it so. Years are only days, when you come right down to it, and I am going to see that every single one of these three hundred and sixty-five days gets at least one beautiful thing into it." Of course, the girl prophesied out of the plan and purpose of her heart, which constitute the source and philosophy of each good day and year, and likewise the secret of every beautiful life. In fact, each human life can be made beautiful, no matter what its environment may be, by following the plan of this earnest young girl.

It is good that God has so ordained things that we can live only a moment at a time, a day at a time. In this respect we are all equal. No one can take more than one step of the golden stairway at a time, no matter how fast he may live. We must all go forward together, at the tick of the watch and the beat of the heart. To some a day may seem longer and to another shorter, but we must all go up the golden stairway together.

"Today is the only day we have,  
Of tomorrow we can't be sure,  
To seize the chance as it comes along  
Is the way to make it secure.

For every year is a shorter year,  
And this is a truth sublime:  
A moment misspent is a jewel lost  
From the treasury of time."

Grandma: "Would you like to go to the fair and ride on the merry-go-round?"

Modern Child: "I don't mind, if it will amuse you."

#### WHEN TEMPTED TO QUIT

By J. B. Baker, D.D., in "The Lutheran"

When you're tempted to quit and as blue as can be,

And your life is as wild as a storm-ridden sea,

Then grab at the wheel with knuckles of steel,

And keep your old boat on its galloping keel.

When you're tempted to quit and see nothing ahead,

And your plans lie about you all mangled and dead,

Then buckle your belt and go it again,  
For failure's a challenge to red-blooded men.

When you're tempted to quit and you're tired and spent,

And you're sick of your bills and are back in the rent,

Then start out again with faith in yourself,

And vow by the stars you're not on the shelf.

When you're ready to quit and you give up the fight,

And the skies all above you are black as the night,

Then lift up your hand through the lowly night air,

There is power and triumph in confident prayer.



## Puzzle Box

### ANSWERS TO—BEHEAD AND CURTAIL THESE. No. 6

1. Chairs—hair—air
2. Blends—lend—end
3. Stalls—tall—all
4. Sparta—part—art
5. Stripe—trip—rip
6. Slices—lice—ice
7. Chided—hide—hid

### MAKE 10 OUT OF THESE 20. No. 29

- |           |          |
|-----------|----------|
| 1. In     | 11. sack |
| 2. Bud    | 12. less |
| 3. Pur    | 13. pant |
| 4. Plat   | 14. fast |
| 5. Fear   | 15. son  |
| 6. Friend | 16. get  |
| 7. Ram    | 17. vest |
| 8. Ran    | 18. pose |
| 9. Sea    | 19. form |
| 10. Stead | 20. ship |

—A. M. S.

Father (tense with excitement: "Well, boy, what happened when you asked the boss for a rise?"

Son: "Why, he was like a lamb."

Father: "What did he say?"

Son: "Baa."—Ireland's Own.

They had grown wealthy suddenly and had purchased a farm, complete with hens, cows, and pigs. Said a visitor one day:

"Do your hens lay eggs?"

"Oh, they can," was the lofty reply, "but in our position they don't have to."

## The Family Altar

Ambrose M. Schmidt, D.D.

### HELP FOR THE WEEK OF JAN. 6-12

**Memory Verse:** "My soul doth magnify the Lord and my spirit hath rejoiced in God my Saviour."

**Memory Hymn:** "Rock of Ages, Cleft for Me."

### Monday: A Mother's Song

Luke 1:46-56

Blessed are they whose memories can carry them back to their childhood days, when mother had tucked them in their beds and sitting nearby, sang her evening hymn. "God keep you safe my little ones, all through the night." Memories such as these linger when the twilight of life overshadows us. The Virgin Mother's "Magnificat" has been the mother song of the ages. Children born to such mothers learn to love the Christ, their Saviour.

**Prayer:** God grant that there may be always mothers loyal and true and children obedient, even as the Christ Child was obedient. **Amen.**

### Tuesday: A Mother's Joy

Luke 1:57-66

The child born to Elizabeth, the wife of Zacharias, was a child of promise. Only a mother who holds her first born in her arms can know or understand the joy that filled the heart of Elizabeth. "What manner of child is this?" asked relatives and friends. Is not that the question that every godly parent asks, or should ask, when a babe is born into the home? The answer will in a large measure depend upon the manner of parents the child's mother and father prove to be. "Give me the first five years of a child's life," said a priest, "and I care not who has the rest." Is that true?

**Prayer:** May joy that knows no ending fill all mother hearts today. **Amen.**

### Wednesday: A Mother's Heart

Luke 2:41-52

Is it not true that a mother's heart, its deepest hopes and longings, is best revealed by the thoughts never uttered and the hopes hidden away as the heart's richest treasures? The mother heart never fails in its loyalty to the children who have wandered far from home. The mother of St. Augustine clung loyally to her worldly son. God heard her prayers in his behalf and that son became one of the pillars of the early Church. The prayers of Christian mothers prevail mightily.

**Prayer:** Hear our prayers, O God, and keep our children very near to us and to Thee. **Amen.**

### Thursday: A Mother's Dedication

I Samuel 1:21-28

It is quite possible that many children have been dedicated to the Lord long before their dedication in the sacrament of

### A WAY TO A HAPPY NEW YEAR

By Robert Brewster Beattie

To leave the old with a burst of song,

To recall the right and forgive the wrong;

To forget the thing that binds you fast

To the vain regrets of the year that's past;

To have the strength to let go your hold

Of the not worth while of the days grown old,

To dare go forth with a purpose true,

To the unknown task of the year that's new;

To help your brother along the road

To do his work and lift his load;

To add your gift to the world's good cheer,

Is to have and to give a Happy New Year.

—The Southern Churchman

baptism. There are men and women who are actively engaged in Kingdom work, who if asked, "When did you decide to give yourself to Christian service?" would answer, "I was dedicated in babyhood to the Saviour, and His hand of divine approval kept me consecrated as well as dedicated for His service."

**Prayer:**

"Father of eternal grace,

Glorify Thyself in me;

Meekly beaming in my face,

May the world Thine image see." **Amen.**

### Friday: A Mother's Confidence

John 2:1-10

What supreme confidence a mother must have in her son, when she can say, "Whatever he says unto you, do it." There is the confidence that he is able to do his part in the implied service. There is also the confidence that her son will do that which is right, and bring joy to his mother and to the hearts of others. Let us remember that such confidence is the ripe fruit of a fellowship, born in the days of babyhood.

**Prayer:**

"Breathe on me with Thy spirit,

Fear and distrust remove;

Then shall my heart be quiet,

While resting in Thy love." **Amen.**

### Saturday: A Mother's Sorrow

Luke 7:11-17

Cowper sings, "The path of sorrow, and that path alone, leads to the lands where sorrow is unknown." Friends may mourn, a father's grief may be very deep, but a mother's sorrow knows no limits of time or space. When her child suffers, she suffers. When he has wandered into the paths

of sin, her heartstrings are lengthened, and reaching out after him, prays for his redemption. When her child's earthly pilgrimage ends, she goes down to the grave with him; and even then mother love will not desert him.

**Prayer:** Lift Thou the shadows resting upon every mother heart, and turn their sorrows into joy. **Amen.**

### Sunday: The Mercy of God

Luke 1:68-79

"The quality of mercy is not strained; It droppeth, as the gentle rain from heaven,

Upon the place beneath: it is twice blessed;

It blesseth him that gives, and him that takes;

'Tis mightiest in the mightiest; it becomes The throned monarch better than his crown . . .

But mercy is above this sceptered sway, It is enthroned in the heart of kings, It is an attribute to God Himself; And earthly power doth then show likest God's,

When mercy seasons justice."

**Prayer:** Our Father! "That mercy I to others show, that mercy show to me." **Amen.**

### BABY

"Mamma 'tan not fine me,"

I heard a sweet voice say.

"Se'd better tum and look for me, And fine me right away."

Dear oh dear, where has he gone?

Where can my darling be?

I thought I heard his voice, just now.

But where, oh where is he?

In the closet? On the stairs?

I must find baby Roy,

Perhaps behind the great arm chair,

Ah,—there's my darling boy!

The bright eyes danced with childish glee,

I clasped my darling fair;

"Ah, naughty Roy," said I, "to give

Poor mamma such a scare."

—From "Blue Bells and Silver Chimes," by Anna T. McIntyre, National Pub. Co., Phila.

## Home Education

"The Child's First School is the Family" —Froebel

### DOLL'S CLOTHES

Laura Gray

"What are you going to do with that rubbish, Aunt?" I asked my visitor. "The fire is the best place for those old dolls' clothes."

"I think I can fix them up."

She had picked from a jumbled toy box a doll's bonnet, bedraggled pink silk dress and a coat burst across the back from being forced around too big a doll. Another frock had evidently acted as a blackboard eraser, and a white nightie had served for wiping paint brushes.

"Rather a waste of time, don't you think?" I responded, smiling.

"I want to do something for Nancy and I've no spare cash with which to buy her anything," was the answer.

I watched with indulgence; a woman without children must be humored. The little clothes were washed in warm suds, dried by the fire, ironed and mended—a button sewn here and a ribbon there.

At the sound of Nancy's step, returning from school, all were quickly pushed into a cupboard.

"I want to surprise her," Auntie explained.

In the evening Auntie's scissors and needle were active. From an old silk blouse and a voile frock were made two of the



"cutest" doll dresses—with real buttons and button holes—that I'd ever seen.

Two cardboard boxes, with lids sewn on so that they would open and shut but not come off, were used to hold this crisp fresh wardrobe. A roll of pretty "pieces" for making more dresses and a bag of sewing materials were added and all laid on a chair by Nancy's bed.

I thought I knew my own child pretty well, but I was not prepared for the delight that those reconditioned dolls' clothes brought. How those dolls were dressed and undressed, washed, talked to and about! And the enthusiasm lasted for many, many days.

Dolls' clothes have an educational value, too. High Schools spend large sums on equipment to teach girls the best way to dress and care for young babies and to teach good taste and economy in dressing themselves. We don't all live near such schools, but much can be learned at home by just dressing a doll.

When buying dolls choose the smaller ones. They cost less, are easier to dress and are not too heavy for even little arms. You will find that the children usually prefer them. Big dolls appeal to mothers rather than to children.

The true pleasure of orderliness can be realized in caring for a doll. A place for the doll's clothes is important. Boxes are good. One should be for underwear and another for crushable frocks, carefully folded. Better than boxes, however, is a small chest of drawers in a corner of the playroom. This will hold many different things. But the drawers for dolly's wardrobe should be kept strictly for that purpose.

Dolls' clothes have a wonderful fascination for little girls. Once asked what she wanted for her birthday, a small girl answered, "Dolls' clothes! Just dolls' clothes."

At bazaars the dolls' clothes booth usually sells out first—unless prices are too high.

The desire to make clothes for the doll family is fostered by treasuring bits of pretty cloth. A little girl's first effort may be crude, perhaps impossible to use, but if the child is encouraged, the effort will lead to future accomplishments, even, perhaps, to making clothes for herself.

"I feel certain that the work of the Kindergarten is a very vital and necessary part of our educational program."—Stratton D. Brooks, Executive Director, The Grand Council of the Order of De Molay, Missouri.

The National Kindergarten Association, 8 West Fortieth Street, New York City, will be glad to aid anyone wishing to get a kindergarten opened in the public school. Write for leaflets and advice.

## FOODFACTS

### Did You Know That:

- Certified milk, which originated in New Jersey, is now available in pasteurized form.
- Insurance against baking failures is provided for housewives by a flour manufacturer to cover the cost of all ingredients in the cake recipe.
- Color of egg yolks depends upon the feed consumed by the hen. Yellow corn and green feed impart a rich yellow color.
- Hair combs, made with case-in-plastics, derived from a milk by-product, do not become charged with electricity during use as contrasted to those made of hard rubber.

These "food facts" are compiled by the Division of Consumer Information, New Jersey State Department of Agriculture.

Foreman: "Do you think you're really fit for hard labor?"

Applicant: "Well, some of the best judges in the country have thought so."—Exchange.

## A CHRISTMAS FOLK SONG

The little Jesus came to town;  
The wind blew up, the wind blew down;  
Out in the street the wind was cold;  
Now who would house Him from the cold?

Then opened wide a stable door,  
Fair were the rushes on the floor;  
The Ox put forth a horned head:  
"Come, little Lord, here make Thy bed."

Up rose the Sheep were folded near:  
"Thou Lamb of God, come, enter here."  
He entered there to rush and reed,  
Who was the Lamb of God indeed.

The little Jesus came to town;  
With ox and sheep He laid Him down;  
Peace to the byre, peace to the fold,  
For that they housed Him from the cold!

—Lizette Woodworth Reese

## Children's Corner

By Alliene De Chant Seltzer

Every time I open a can of beets, buy a pound of cranberries, or look hankeringly at a can of shrimps, I think of the migrant workers about whom every member of the Mission Band and Boys' and Girls' Missionary Guilds are studying, this year. I think of the long, hard hours that even the children of these wandering workers spend in our beet fields, down on their hands and knees, "jes' like a dog" as one little girl put it. I think too, of the children in the cranberry bogs, who should be at school, and have plenty of time to play. I remember, too, that the acid in the head of the shrimp eats into the skin, and the gatherers must stop work until their hands are healed. But these children are being helped, and how glad I am that gifts for them are on the way. One gift was packed just last night, at a meeting of a Guild, and how I wish you could have watched the girls as they gathered 'round that box! Each member put in a gift; some brought as many as five gifts; and then they tucked them all in with gay, Christmas paper, and closed it up with love, and in each heart I know, there was a prayer. The Guild has always brought gifts for each other, at the Christmas meeting, but this December gathering was the happiest they've ever had. And what was in the box? A First Aid Kit, to be sent to a nurse who works among the gatherers of cranberries, beets and shrimps. And so I know no finer way for us to begin the New Year, than to do as this Guild did—deny ourselves of gifts in order that we may share a box of surprises, with others. And why not ask our Guild president for the name of that Migrant Lady? And, better still, become a Mission Band member, or join the Guild, and through dues and Thank-offerings, help the Migrants!

"There ain't a hotel here," he said, "but you can sleep with the station agent."

"Sir," she exclaimed, "I'll have you know that I am a lady."

"That's all right," drawled the old man. "So is the station agent."

Henry Peck: "Well, it takes two to make a quarrel—and so I'll shut up."

Mrs. Peck: "That's just like a low-down contemptible man. You'll sit there and think mean things you'd never dare say."

Judge: "What possible excuse did you have for acquitting that murderer?"

Foreman of Jury: "Insanity."

Judge: "What, all 12 of you?"

## Trans-Atlantic Echoes

By HERBERT W. HORWILL

London, England—An interesting newspaper correspondence has developed from a declaration by the Archbishop of York of his conviction that extreme pacifism is heretical in tendency. In making this statement, by the way, Dr. Temple explained that he did not call any individual pacifist a heretic, and he recognized that many people holding heretical opinions were personally devoted and even saintly Christians. His charge of heretical tendency was based on his opinion that extreme pacifism involved a view of the relation of the New Testament to the Old which was essentially Marcionite, or a view of the relation of spiritual to material forces which was essentially Manichaean, or a view of man's capacity, apart from conversion and sanctification, to obey the counsels of perfection which was essentially Pelagian. In many cases all these heretical tendencies seemed to him to be combined. For himself, he held that the

law of love was not applicable to nations consisting in large measure of unconverted or very imperfectly converted citizens. This view has been strongly controverted by Canon C. E. Raven, who maintains that, if so, the enforcement of law should have preceded the preaching of the gospel in the methods of the Apostolic Church. Indeed, the Archbishop's position seems to him not only heretical in tendency but definitely an act of apostasy. In commenting on this discussion the "Spectator" expresses a doubt whether there are many Christians today in the Protestant Church who would be prepared to modify a conviction about Christian conduct because the Church in the distant past had condemned it as heretical. It is the argument sustaining the orthodox view that matters.

When Arthur Henderson died, the obituary notices in the daily press, of all shades of political opinion, not only emphasized the remarkable growth and extent of his

influence in public life but paid high tribute to his personal character. After relating how this man of humble origin, beginning as a worker in an iron foundry, had gained national distinction as British Foreign Minister and international distinction as Chairman of the Disarmament Conference, they spoke of him as one who, throughout his career, never sought personal ends but was always ready to sacrifice his own interests for the benefit of others. With few exceptions, however, the newspapers made no mention of the fact that his unselfishness and his devotion to the welfare of his fellows sprang from a deep religious faith. Again and again Henderson himself testified that he owed everything to his association with the Christian Church. For nearly 50 years he was a Methodist local preacher, and he was an active worker in the temperance and anti-gambling movements, as well as in the cause of international peace. He



exemplified a type that was more common in the early days of the British Labor movement than it is today—the working man who is impelled to public service by a religious motive, and who receives his training for effective speech through his experience in addressing congregations in village chapels.

**Notes and News**—The Bishop of Liverpool has asked that all but absolutely necessary parochial expenditures should be suspended for the next seven years in order to provide for the spiritual needs of the 300,000 people who will be accommodated in the new housing areas within that period. . . . The old pulpit of Westminster Abbey has been offered by the Dean and Chapter to the diocese of Bendigo, Australia, which is about to build a cathedral. . . . The original plan of the 11th century builders of Selby Abbey is now for the first time carried to completion, according to a statement by the Archbishop of York at the dedication of the western towers. . . . Dr. Henson, Bishop of Durham, is delivering this year's course of Gifford Lectures at St. Andrew's University. His subject is "Christian Morality: Natural, Developing, and Final". . . . Bishop Barnes has again developed throat and respiratory trouble, and his physician ordered him a period of complete rest. . . . The British and Foreign Bible Society has been awarded a gold medal for its exhibit of Scriptures at the international exhibition at Brussels. . . . The annual report of the Board of (Lunacy) Control emphasizes the need for whole-time chaplains to be appointed to mental hospitals. . . . The Bishop of Salisbury announces that a house at Milton Abbas is to be used for "a great experiment" in the application of spiritual healing to mental cases.

**Obiter Dicta**—No goal, says Sir Josiah Stamp, is worth much if, when achieved, it does not become also a gateway. . . . Dr. James Reid points out that the prodigal son took a big step towards the gutter when he thought of money as "the goods that falleth to me", as if it came to him from nowhere and carried no obligations. Had he seen in the money he demanded the labor and sacrifice it had cost his father, he could not have spent it in riotous living. . . . Many of us, says Ernest Jeffs, talk of seeking God through beauty when we really mean seeking beauty and calling it God. . . . In social and economic matters, declares Prof. Ernest Barker, it belongs to the Churches not to achieve but to testify. It belongs to the State to listen to testimony, and it is the sovereign merit of the democratic State that it has ears to hear. . . . Dr. C. Ryder Smith reminds us that the chief end of man is not to "enjoy a service" but to "enjoy God", and this is a height not easily reached. . . . Critical theories, remarks Bishop Blunt, try to fit our Lord into their several molds of interpretation; but He always breaks the mold.

**New Books in England**—Students of Hellenistic Greek will value Prof. H. G. Meecham's critical edition of "The Letter of Aristaeas" (Manchester University Press). . . . The S. P. C. K. announces "Tree Lore in the Bible", by Dr. Lonsdale Ragg. . . . In "The Undying Wisdom" (S. C. M.), the Rev. Frank H. Ballard expounds the message of Jesus with special reference to the needs of today. . . . "The Life and Times of St. Ambrose" (Oxford Press), by Canon F. Homes Dudden, deals with a great religious leader who has been unaccountably neglected by English writers on Church history. . . . "The Man of God" (Hodder), is a course of lectures on pastoral theology delivered at Durham University by Canon Peter Green. . . . "Some of My Religion" (Cassell), is a collection of characteristically outspoken articles by Canon "Dick" Sheppard. . . . "After Wesley (Epworth Press), is a historical study of English Methodism in the first half of the 19th century. Its author is Dr. Maldwyn Hughes. . . . A notable

Quaker and social reformer is commemorated in "John Bellers, 1645-1725" (Cassell), by A. Ruth Fry. . . . In "By Patience and the Word" (Hodder), Dr. Samuel King Hutton chronicles in popular form the romantic history of the Moravian Church and its missions. . . . Mildred Cable and Francesca French have told, in "The Making of a Pioneer" (Hodder), the life story of Percy Mather, an intrepid missionary in Central Asia. . . . His survey of the past in "Old and New" (Nicholson), leads F. S. Marvin to cherish a hopeful view of the future development of mankind. . . . "Christianity and the Social Revolution" (Gollancz), a symposium edited by John Lewis, is welcomed by Dean Matthews as a solid book by competent people who all take both Christianity and Communism seriously.



Dr. John M. G. Darms, Secretary

Beginning the New Year with a NEW CHAPTER—Trinity Church, Tiffin, O., Rev. F. R. Casselman, pastor. Dr. J. Albert Beam, who has done such commendable work in our Foreign Missionary service, is to be credited with the parent inspiration and foundation of this chapter. Some time ago, a number of men of Trinity Church became interested in the League and began to make a study of its purposes and program. Later they attended the conference meeting held at First Church, Toledo, and after their return organized a chapter. We are pleased to have a chapter of the League in this educational center and under such fine leadership. Surely every educational community can readily see the virtue and value of an educational program, such as the League represents. But aside from that, the fellowship of this industrious pastor and the men of Trinity with the men of the Church will be mutually stimulating. The officers for 1936 are as follows: President, Dr. J. Albert Beam; vice-president, L. W. Gayman; secretary, Daniel King, and treasurer, A. T. Rochte. We welcome this new chapter in our growing fellowship and trust that we may soon have a chapter in every center where our Church has established an educational institution.

The little fellow stated, in answer to the question, "How many fish have you caught?", "When I get another I'll have one." Now that's true of many a place where the League has not yet rooted, but we hope that everywhere in 1936 we shall match the optimism of that little fisherman and have a chapter in EVERY COMMUNITY where we have an established Church.

"The League is making good progress," writes Treasurer Philip Heller, of Bath, Pa., and graciously encloses a check for \$20 as annual contribution. Many chapters have been "saying it with fine voluntary contributions" lately and we do appreciate the lift. The Lord knows we need it.

"I assure you that I will do everything I can in aiding the National Organization in the development of the League among the men of our Classis," writes Attorney William R. Rust of New York. Thanks, brother, for your fine spirit of cooperation and strong help.

In August, 1935, a chapter was organized at Thomasville, N. C., with 16 charter members. "Now we have 30 members. Isn't that a fair increase in membership?" asks Treasurer Falls Templeton. That's admirable and proves that the members are backing up their industrious President, O. J. Hetrick, who shares with them his

ambition to build up a strong chapter and do some worthwhile things in the Kingdom. This chapter has a "good membership committee and the officers and directors, too, are active." That's the secret: **Everyone** at it. This group caught its inspiration from the chapter at High Point which they visited. The men have the distinction not only of catching fish but of frying them and their recent fish fry was a success. They assist the W. M. S. and the President and officers attend the Sunday School and Church service with regularity. Work and worship are two commendable characteristics of strong, spiritual-minded men. Such men must be a help to one another and a blessing to their Church.

#### CLASSICAL MEETINGS (SPRING) 1936 January

- 23—Philadelphia—Tabor, Rev. E. H. Romig, 5714 N. Fairhill St. (9.30 A. M.).
- 28—California—First, San Francisco, Rev. Sohei Kowta, 1746 Post St., San Francisco, Cal. (7.30 P. M.).
- St. Paul's—St. John's, Fredonia, Rev. Victor Ruth, Fredonia, Pa. (7.45 P. M.).

#### February

- 3—Tohickon—St. Stephen's, Rev. Howard Obold, Perkasio, Pa. (7.45 P. M.).
- Goshenhoppen—Good Shepherd, Rev. G. G. Greenawalt, Boyertown, Pa. (9 A. M.).
- 4—Lancaster—Bethany, Rev. Harvey M. Lyttle, Ephrata, Pa. (10 A. M.).
- West Susquehanna—St. John's, Rev. Ira W. Frantz, Mifflinburg, Pa. (10 A. M.).
- Lehigh—St. James', Rev. Roland L. Rupp, 127 S. 15th St., Allentown, Pa.
- Fort Wayne—Zion's, Rev. David Grether, Decatur, Ind., R. D. No. 1 (7.30 P. M.).
- North Carolina—First, Rev. Wm. C. Lyerly, Greensboro, N. C. (10.30 A. M.).
- Carlisle—St. Paul's, Rev. Francis F. Renoll, Mechanicsburg, Pa. (7.45 P. M.).
- 9—Mercersburg—Salem, Rev. S. E. Lobach, 50 W. North St., Waynesboro, Pa. (7.30 P. M.).
- 10—East Pennsylvania—St. Paul's Rev. Carl S. Leinbach, 1021 Center St., Bethlehem, Pa. (7.30 P. M.).
- Lebanon—Grace, Rev. Warren C. Hess, Avon, Pa. (10 A. M.).
- East Ohio—Immanuel, Rev. August Elshoff, 968 S. Linden Ave., Alliance, Ohio (1.30 P. M.).
- Northeast Ohio—Christ, Rev. A. L. Scherry, 311 N. Main St., Orrville, O. (1.30 P. M.).
- Southwest Ohio—Zion, Rev. Ben M. Herberster, 2330 Sherwood Lane, Norwood, Cincinnati, O.
- Clarion—First, Rev. J. J. Gilbert, 210 S. 2nd St., Apollo, Pa. (7.30 P. M.).
- Zion's—Emmanuel, Rev. Oliver S. Hartman, 803 E. Market St., York, Pa. (7.45 P. M.).
- 11—Central Ohio—Wilson Avenue, Rev. E. B. Jacobs, 1261 Fair Ave., Columbus, O. (2 P. M.).
- West Ohio—First, Rev. O. B. Moor, New Knoxville, O. (10 A. M.).
- Westmoreland—Harrison City, Rev. John F. Smeltzer, Box 195, Harrison City, Pa. (9.30 A. M.).
- 17—Northwest Ohio—Trinity, Detroit, Rev. Theo. C. Wiemer, 449 W. Brentwood Ave., Detroit, Mich. (2 P. M.).
- Gettysburg—Mt. Zion, Rev. Geo. W. Welsh, D.D., Box 212, Spring Grove, Pa.
- 18—Schuylkill—St. Mark's, Rev. Noah H. Fravel, Cressona, Pa. (9 A. M.).
- New York—Christ, Rev. F. Wirth, 54 Wyona St., Brooklyn, N. Y. (8 P. M.).



**Portland-Oregon**—St. John's, Rev. I. Geo. Nace, Tillamook, Oregon.

**West New York**—Trinity, Rev. Geo. F. Gaertner, 1079 Kensington Ave., Buffalo, N. Y. (9.30 A. M.).

**17-18—Baltimore-Washington**—Zion, Rev. N. L. Horn, Harford Rd. and Iona Terrace, Baltimore, Md.

#### March

**2—Juniata**—Trinity, Rev. N. S. Greenawalt, Saxton, Pa. (7.30 P. M.).

**3—Central Hungarian**—Hungarian, Stephen Varga, Sec'y, R. D. No. 1, Box 231, Johnstown, Pa.

**10—Somerset**—St. Paul's, Rev. Geo. L. Roth, D.D., Somerset, Pa. (7.30 P. M.).

**Iowa**—First, Rev. Samuel Ramaker, Cedar Rapids, Ia. (10 A. M.).

**23—Wyoming**—Trinity, Rev. Thos. Jones, Strawberry Ridge, Pa. (7.30 P. M.).

#### April

**19—Maryland**—Trinity, Rev. John S. Holtenbach, Manchester, Md. (7.30 P. M.).

**20—Indianapolis**—Saron, Rev. Elmer C. Jaberg, 440 1st St., N. E., Linton, Ind. (7.30 P. M.).

**Zion Hungarian**—Hungarian, Rev. Stephen Balogh, 652 E. 92nd St., Chicago, Ill. (8 P. M.).

**21—Minnesota** (8 P. M.).

**Allegheny**—Trinity, Rev. R. V. Hartman, New Kensington, Pa. (9.30 A. M.).

**27—Reading**—Calvary, Rev. A. T. Broek, D.D., 1818 N. 5th St., Reading, Pa. (7.45 P. M.).

**?—Lakeside Hungarian**—First, Tona-wanda, N. Y.

#### May

**5—Sheboygan**—Rev. A. Geo. Schmid, 2242 State St., New Holstein, Wis.

**Chicago**—Rev. L. C. Minstermann, Tamm, Ill. (7.30 P. M.).

**Missouri-Kansas**—First, Rev. Calvin W. Franz, Fairview, Kan. (8 P. M.).

**12—German Philadelphia**—St. John's, Rev. A. Piscator, 3391 Frankford Ave., Philadelphia, Pa.

**Kentucky**—First, Rev. Henry W. Haberkamp, Belvidere, Tenn. (7.30 P. M.).

**13—Eureka**—Mr. John F. Sprenger, Sec'y, Wishek, N. D. (7.30 P. M.).

**20—Ursinus**—St Paul's, Rev. A. C. Fischer, Wheatland, Iowa.

#### June

**17—West Canada.**

Administration have opened a drive in New York on racketeers in the government housing loan field who are reported to have defrauded hundreds of uninformed persons seeking loans to repair or pay for homes.

A national conference on conservation of wild life was called Dec. 20 by President Roosevelt to meet in Washington Feb. 3-7.

A reciprocal trade agreement between the United States and the Netherlands was signed Dec. 20 by Secretary of State Hull and the director of trade agreement of The Netherlands Government.

Despite the application of sanctions Nov. 18, French trade with Italy improved for that month, according to official figures obtained at Paris Dec. 20.

Professor Manley Ottmer Hudson of Harvard Law School was nominated to succeed Frank B. Kellogg on the World Court bench by the American group in the Permanent Court of Arbitration, the League of Nations announced Dec. 20.

The Wagner National Labor Relations Act was held invalid in its entirety under the commerce clause of the Constitution by Judge Merrill E. Otis of the Federal district court at Kansas City Dec. 21. The ruling was the first in the country on the law.

Five nations have promised war aid to Great Britain if Italians attack. The countries are Turkey, Greece, Rumania, Yugoslavia and Czechoslovakia.

The proposal of the Interstate Commerce Commission to put into effect a 2-cents-a-mile day coach rate and a 3-cents-a-mile rate for Pullman service on railroads will be the first nation-wide change since 1920, when the basic passenger rate was increased from 3 cents to 3.60 cents a mile.

Anthony Eden, 38, has been appointed British Foreign Secretary to succeed Samuel Hoare who resigned. One of his first tasks will be to solidify a Mediterranean coalition to support the League.

Thomas D. Schall, blind Republican Senator from Minnesota, died Dec. 22 after he had been struck by a hit-run automobile Dec. 19, near Cottage City, Md. His body was taken for burial to Minneapolis.

14 persons met death in the icy waters of the Appomattox River at Hopewell, Va., Dec. 22, when an Atlantic Greyhound bus plunged through an open drawbridge.

To commemorate the 50th anniversary of constitutional government in Japan, Premier Keisuke Okada worshipped Dec. 20 at the grave of Prince Ito, the first Premier. On Dec. 24 he visited the graves of 14 other Premiers.

The Nizam, the Premier prince of India, will celebrate his silver jubilee in January by a huge barbecue of 1,000 oxen and 10,000 sheep. He rules over 14,000,000 subjects and has an income estimated at \$50,000,000 a year.

Secretary of Commerce Roper in his annual report to Congress puts the rise in National income for 1935 at 5 to 10% over 1934. He states recovery is sustained.

Margaret Flint of Bay St. Louis, Miss., has won the \$10,000 prize for the best first novel in the Pictorial Review-Dodd, Mead contest. Her novel is called "The Old Ashburn Place" and was selected from 2,632 manuscripts. Mrs. Flint is the wife of an engineer and the mother of 6 children.

Colonel Charles A. Lindbergh, his wife and their 3-year-old son, Jon, driven into voluntary exile by threats against the child, departed Dec. 22 for England on a small vessel over the North Atlantic.

The departure of Colonel Lindbergh and family stirred Washington and drew from legislative sources the reaction that further legislation might be necessary to stamp out gangster conditions.

Dissolution of the National Recovery Administration on Jan. 1 was decreed in an executive order issued Dec. 23 by President Roosevelt.

## NEWS OF THE WEEK

Mrs. Henry W. Elson

A change in policy by which public works expenditures will be voted in the future by Congress as direct appropriations rather than be granted as allocations from a fund administered by the President was announced informally by Mr. Roosevelt Dec. 17. He said at a press conference that works expenditures planned for the fiscal year beginning July 1, 1936, would not total more than \$500,000,000.

Verner W. Main, Republican bearing the endorsement of the Townsend Old Age Pension organization, was elected representative of the Third Michigan Congressional District Dec. 17 by a two-to-one majority over two opponents.

A nation-wide drive to cut the tolls of death and injury from accidents on land, at sea and in the air was started at Washington Dec. 18. It is to continue until the annual loss of more than 100,000 lives and the injury of more than 900,000 persons in this country is drastically reduced.

President Roosevelt and his advisers concentrated Dec. 18 upon the shaping of a 1937 budget intended to check the rise of a public debt already exceeding \$30,000,000,000.

Unable to check an outburst of violent attacks upon Premier Laval of France, Eduard Herriot, Minister of State, resigned the presidency of the Radical Socialist party. Mr. Herriot had tried to defend Laval's Ethiopian policy.

Sir Samuel Hoare resigned as British Foreign Secretary Dec. 18 under pressure of public indignation because of his agreement with Premier Pierre Laval of France on the proposal to dismember Ethiopia.

A new strategically situated railroad through 1,365 miles of the Soviet Far East has been completed after two years of night and day work by convict labor, it was announced Dec. 18.

Frank C. Walker temporarily left his position with the New Deal Dec. 18 when he resigned for the second time as executive director of the National Emergency Council. He said on account of recent deaths in his family it was imperative,

for the time being, to attend to private business affairs.

William Elmer Holt, becomes the successor of the late Frank H. Cooney, as Governor of Montana.

General Juan Vicente Gomez, who established a dictatorship in Venezuela long before the word became widely known in Europe, died Dec. 18 at 78. General Gomez seized power through a revolution in 1908 and held it up to the time of his death.

Dr. Eduard Benes was elected to succeed the retiring president, Dr. Thomas G. Masaryk, of Czechoslovakia by 340 out of a total of 400 votes cast by the National Assembly Dec. 18. It is believed that Dr. Benes will resign as President of the League of Nations Assembly.

A combined cash farm income of \$8,110,000,000 for 1935, or 12% more than for last year, together with an increase of 41,000,000 acres in the total area harvested was reported Dec. 18 by the Department of Agriculture. The estimate was based on actual performance up to Dec. 1.

General Eleazar Lopez Contreras, former War Minister, has been chosen by the Brazilian Cabinet to become Provisional President.

Mrs. Anne Morrow Lindbergh, her sister, Constance, and her brother, Dwight, Jr., have established an educational foundation for children, named for their late sister, Mrs. Elizabeth Reeve Morrow Morgan, who in 1930 opened the "Little School" in Englewood, N. J.

The House of Commons adopted, 397 to 165, a motion upholding the Baldwin government, but in effect abandoning the Hoare-Laval peace plan.

Business institutions have been putting profits into Christmas bonuses for workers this year at a greater rate than in any year since depression. One of the largest bonus distributions in the country was ordered by Thomas A. Peabody, whose 130 employees in a furniture factory at North Manchester, Indiana, shared \$100,000 on the basis of \$100 for each year of employment, with a \$2,000 maximum.

Special agents of the Federal Housing



### THE REFORMED CHURCH HOME AT WYNCOTE, PA.

November, the season of Thanksgiving, has truly been a happy one at the Home. There have been so many things to be thankful for. All who have been ill are on the road to recovery, for which we are all grateful. The Harvest Home donations have been received from 31 Churches. Garments were sent from 11 Needlework Guilds, all of which were very much appreciated, and we wish to thank all who participated in some way to donate these gifts.

Harley's Mission Board, Rev. Aaron Tosh, Dr. F. H. Fisher and a group from Trinity Church, Skippack, held the devotional services during the month. We were also provided with entertainment from Carmel Presbyterian Church, Glenside, and Christ Church, Philadelphia.

Thanksgiving Day was most enjoyable and the following letter will give in detail the events of the day:

Dear Interested Friends:

From our Home family comes this letter of appreciation for the day of Thanksgiving and all it brought to us. We began the day in the usual way. Breakfast at 7.45, at which time it was announced that there were to be devotional services at 10.30. These services were led by Mrs. White, assisted by Mrs. Steel. Mrs. White took for her message thoughts from Matthew, chapter 5, and one of the Psalms stressing thankfulness. With the singing of hymns and sentence prayers, there was a spiritual inspiration felt.

It was when the chimes called the guests to the dining-room that there came a surprise to see the table arranged with a miniature barnyard for the center decoration and very pretty favors for each one, given by Mrs. White and Mrs. Landis. Needless to say the turkey provided by Mr. and Mrs. Clarence Laudenslager and most deliciously cooked, was enjoyed by all. With another treat of ice cream from the Philadelphia Auxiliary at our

evening meal came the end to a "Perfect Day." With grateful thanks, we pray God's blessing on all interested in our welfare and to make us happy.

#### The Home Guests

When it was time to retire, all rated it had been one of the best and happiest days spent at the Home for a long while and that we all have plenty to be thankful for.

Mrs. John E. Michael

### WE ARE JUST WONDERING (Continued from Page 2)

religion is no exception to the rule. Informed Christians are better Christians; and they are more useful Church members. It is a well-attested fact that where the Church paper is more widely circulated the Church is more alive and effective. Informed Christians, who understand the plans and progress of the Kingdom, carry on the work intelligently alongside of their leader. And they make all the difference in the world, as any minister will admit.

This being so—and there never has been any serious doubt about it—we would suggest that ministers and officials of the Churches add to the list of New Year resolutions a determined effort to increase the circulation of the Church paper in their congregations. We are not proposing to add to burdens already being carried by our ministers and officers; all we ask is that they make our people aware of the existence and the value of our Church paper. Many of our readers would be surprised to know the number of members of our denomination who are not even aware that this paper exists. Surely it would not be too much to ask that at the end of the coming year it should not be possible to find a single Church goer who could truthfully say, "I have been attending my Church regularly for several years, and I never yet heard the official Church paper of my denomination even once mentioned from the pulpit or at any of our organization meetings."

—The New Outlook.

Then he proceeds, with swift strokes, to sketch the real life of this man. Not the outer setting and scenery, but its inmost core. Here we find no lack of information. Luke tells us all we need to know about Simeon in order to invest his shadowy figure with vivid reality and abiding worth.

"The same man was righteous and devout." Here we have the root and the fruit of Simeon's life, his need and his deed.

He was a devout man. That describes his relation toward the God of his fathers, his faith and fellowship with Jehovah. This aged Jew lived in difficult times. His century was dark for the worshippers of the God of Israel, whose faith was being tested and tried by oppression and persecution. Jehovah himself seemed powerless to help His chosen people, or careless of their affliction.

But nothing could quench Simeon's sublime trust in Jehovah's power to redeem His people, according to His ancient promises. He was "looking for the consolation of Israel" for the fulfilment of the messianic promise. Daily he haunted the temple, worshipping God and praying for the realization of this hope in his few remaining years. That was his chief interest in life. It may be that Simeon was a poor Jewish artisan, depending upon his daily toil for a living. But that, and all else, was subordinate and secondary. First and foremost he looked for the coming of God's rule to right all wrongs.

Again, this devout man was "righteous", or just. That describes his relation toward his fellowmen, his daily conduct. He was a "man in Jerusalem" known to be just in all his dealings with men. His religion was not confined to the temple. It was more than the observance of pious ceremonies. It bore rich fruit in the sphere of the moral life, as true religion ever must, and always does.

Thus we have a fine and full portrait of the real Simeon. Possibly he played no part at all in the political and commercial life of the great capital in which he resided, caring little for the pleasures and pursuits of the multitudes that thronged its streets. Yet how much better and greater he was than all these, and how much more necessary to the weal of the city, and to the welfare of the nation. It was for the lack of men like Simeon that Jerusalem was finally destroyed. And only the salty savor of such lives can keep our modern civilization from corruption and putrefaction. More than commerce and colonies, more than millionaires and machines, the nations of the earth need men who are "righteous and devout, looking for the consolation of Israel."

Luke adds one other touch to his portrait of Simeon's character. He says, "and the Holy Spirit was upon him." But here we have an explanation, rather than an addition. For it was the Spirit of God, working in his spirit, that made Simeon a righteous and devout man. That is the source and secret of every life like Simeon's, even the mystery of godliness. It is begotten in men by Him who is a Spirit. All the saints the earth has known have ascribed to God the praise for the new life of faith and hope that His grace has quickened in their souls.

Finally, Simeon himself speaks to us in our record. His words are a hymn of thanksgiving that ranks with the Magnificat of Mary and with the Benedictus of Zacharias. Holding the infant Jesus reverently in his arms, he broke forth into the Nunc Dimittis (so-called from the opening words in the Latin version).

Long ago the Church has recognized the beauty of this pearl of song in her liturgies. Some use it only at the close of the Communion Service; others, at Vespers, when the day is done. It is also sung at funerals, when the body is taken from the Church to the grave.

But Simeon's song was not a prayer for death. It was the triumphant paean of a victorious life, ready for death. Peace

## THE CHURCH SERVICES

### SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

First Sunday after Epiphany

January 12, 1936

#### A Prophetic Vision

Luke 2:25-35, 40

**Golden Text:** Mine eyes have seen thy salvation, which thou hast prepared before the face of all peoples. Luke 2:30, 31.

**Lesson Outline:** 1. The Pure in Heart.  
2. The Vision of God.

On the 41st day after His birth Jesus was presented to God in the temple, according to Jewish law (Leviticus 12:1-4, Luke 2:22-24). This presentation was an acknowledgment that the first-born son belonged to Jehovah. But after the tribe of Levi was set apart for temple-service (Numbers 8), the eldest sons of the other tribes were redeemed by the payment of five sacred shekels.

The presentation was also a ceremony of purification. Mary brought the offering of the poor, two turtle doves or two young pigeons. One of them was a sin-offering to remove the ceremonial defilement of the mother, which had kept her from the temple after the birth of Jesus. The other was a burnt-offering to restore fellowship with God (Leviticus 12:8).

The event of our lesson transpired during this visit of Joseph and Mary in the temple. Luke tells us that Simeon, a man of genuine piety, came into the temple and recognized Jesus as the Messiah, blessing

God for the right. Then, much like the shepherds and the Magi, he vanished from the scene, and returns to the obscurity of his humble life. But that one episode suffices to enroll Simeon among the immortals of the New Testament. In the light of Luke's delineation of his character we may think of him as a living illustration of the profound truth enshrined in one of the Master's Beatitudes, "Blessed are the pure in heart, for they shall see God."

1. **The Pure in Heart.** We know very little about Simeon's life. Nothing, indeed, save what Luke reports in our lesson, though pious legend has woven its fancies about the man.

Simeon, we learn, was "a man in Jerusalem," an aged saint who took the infant Jesus in his arms, and poured forth an exultant song of thanksgiving and praise. This fragmentary information, obviously, leaves many questions unanswered. But they have no bearing at all on our appraisal of the man.

The items omitted by Luke bulk large in our secular biographies, but they seem negligible to the evangelist. Little does he care for the physical appearance of men, or for the material circumstances of their lives and the vicissitudes of their careers. His interest centers in the inner man. Was his soul of lofty stature, or was it petty and sordid? Was his life humble and holy? Was his spiritual eye keen and clear to see the things that are eternal, and his heart resolute to seek them earnestly? "Behold" Simeon, says Luke, a man of that type in Jerusalem.



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dwelt in his aged heart, such as the world can neither give nor take away. "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." His lifelong waiting and watching had their perfect reward at last. He found it in the temple when he held the infant Jesus close to his heart. In the helpless Babe he saw the Messiah. And his vision of Him was more catholic and spiritual than that of the leaders of his people. For he spoke of Him as "a light to lighten the Gentiles," as well as the Jews; and as one who should "be spoken against," a sufferer rather than a military ruler.

Thus we may well think of Simeon as a living illustration of the pure in heart who see God. Now purity means cleanness. And cleanness has played a large part in religion. At first it was applied to external matters in Israel. But the great Hebrew prophets knew better what purity meant in true religion. They taught that it was a travesty of religion and a mockery of God to be punctilious about washings and purifications, while the heart is filled with evil thoughts and while the hands work unrighteousness.

That, also, was the teaching of Jesus. He demanded inner purity of men. He cried "Woe" upon the Pharisees who confused ceremony with religion, who deemed themselves holy, though their hearts were corrupt, because they avoided contact with persons and things that were ceremonially "unclean." And he called "blessed" those who were "pure in heart."

In the speech of Jesus the heart means the whole inner man. It denotes the soul of man, with all its faculties and functions. It embraces our thoughts, our volitions, and our desires and hopes. Thus purity of heart means the cleansing of all that is within us from sin. It denotes, not one specific quality of character, but the whole temper and attitude and outlook of a man whose life is centered upon God.

Such a man was Simeon. He was "looking for the consolation of Israel." That single phrase sums up his character and career. That one supreme purpose controlled his entire life. In all that he did, in all his labors and trials, in his traffic with men and in his commerce with things God's purpose and power were his chief concern.

II. The Vision of God. To this type of life the Master attaches a marvelous promise. "They shall see God." Theirs is the "Prophetic Vision" with which our lesson deals. It is the sure reward of the pure in heart. Their life does not necessarily lead them to health and pleasure, to wealth and power, but it leads straight to God. So it was in Simeon's case. Somehow, though we cannot fully explain it, he saw the Messiah in the infant Jesus, the fulfillment of God's promise and the realization of Israel's hope. But it was his heart that saw the Messiah, not his eye. "It was revealed to him by the Holy Spirit," who ruled supreme in his life.

So it is still. The organ of spiritual vision is the heart of man, not his mind. The mind of man is a mighty instrument of knowledge in the realm of matter. Great are its triumphs in the sciences. But in the realm of the spirit the mind is an impotent tool. There the heart that is pure is wiser than the mind that is keen.

To see God, then, we must remove the veils that exist in our hearts. We must cleanse our lives from sin. It is not Nature that hides Him from us. It reveals His glory. It is not history that blots Him out. There, too, His way and will are made manifest. There is only one obstacle that obscures man's vision of God. That is found in his heart. It is his sin that blinds him. The tyranny of sense over the soul, of the flesh over the spirit—that is the veil twixt man and God.

The pure in heart tear it asunder. They look out into the world with an eye that is single, cleansed of its selfish film. They see God everywhere. In Nature and in history, and, most of all, in the face of Jesus Christ.

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We may see the God who dwelt in Christ with a clearer eye than Simeon. For, meanwhile, we have seen the Child grow and wax strong in spirit, filled with wisdom and the grace of God (2:40). History bears witness to the rise and fall of many, because of Him (2:34). We know that this Christ is more than the Messiah of Israel. He is the Saviour of the world.

CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

Jan. 12: Signs of Growing Brotherhood  
I John 2:9-11; 3:17, 18

The brotherhood of man is one of the



cardinal doctrines of the Christian religion. It logically grows out of another cardinal doctrine which is the fatherhood of God. If God is the Father of all men then all men are brothers. This, however, is not universally acknowledged. There are those who claim that God is only the Father of those who believe in Him and in His Son Jesus Christ, and that only those are brothers who belong to this household of faith. "As many as received Him to them gave He power to become the sons of God." There is a sense in which this may be true, but there is also truth in the statement that God is the Father of all men. He is the maker of all. Man was made in the image of God. The Creator is also the Father. Therefore, all men everywhere, of every race or color, are sons of God, and if sons they are also brothers. But this sense of brotherhood has not always been realized. When Cain had slain his brother Abel, God asked him: "Where is thy brother?" and Cain replied: "Am I my brother's keeper?" From that early day to this, men have not always lived together as brothers. They have hated each other, they have taken advantage of each other, they have killed each other, and the history of the human race has been one long struggle of man against his brother. All the wars of all the world have been nothing more or less than the arraying of brother against brother. The ruthless competition that is going on in the business world, the exploitation of man for the enrichment of a few, is a violation of the law of brotherhood. In the teachings of Jesus He made brotherly love basic in the Christian life. A man cannot love God unless he loves his brother also. A man cannot worship aright if he has aught against his brother. He must first go and be reconciled to his brother and then come and offer his gift on the altar for God. We are sometimes told that a Christian must get right with God. That is true, but he must also get right with his brother. The two always go together. We are to love God with all the heart, mind and strength, but we are also to love our neighbor as ourselves. We are, of course, far from realizing this ideal, but the world is making some progress in this direction. There are signs of a growing brotherhood.

1. The nations are much closer together than they were in times past. People understand each other better. The world is not as large as we once thought it was. Means of communication, of transportation, have brought distant countries and peoples very close to us. Nothing can happen in any part of the world, but the news is brought to us almost before it has happened. We now think of China and Japan, of India and Africa as our next door neighbors. We have become quite familiar with what is going on in the rest of the world. We no longer speak of "foreign nations", they are our neighbors. They have the same problems as we have, and we have come to respect them as never before. We have become quite internationally minded. While there is temporarily a strong feeling of nationalism among some nations, while there is much racial prejudice, there is also a wider interest on the part of people in every nation and in every race in the whole world. This feeling of universalism makes for a growing spirit of brotherhood among all men.

2. The attitude which men are taking toward war is a sign of a growing brotherhood. There are many people who have declared that they will never engage in another war. They cannot bring themselves to shoot down their brothers in cold blood. Of course, there are still wars and rumors of war, but such instruments as the World Court, and the Kellogg Peace Pact indicate the progress which the world has made in its attitude towards war. War is felt to be wrong because it violates the law of brotherhood. It arrays brother against brother, and every effort to out-

law war, and to establish peace among the nations is a sign of the growing brotherhood of man.

3. The racial relations are much better today than they ever were. Race and color have been the barriers of brotherhood. There were times when Negroes and whites would not mingle together. Some races were regarded as inferior to others. But these barriers are being gradually removed. The State of Pennsylvania has passed a law which puts all its citizens, regardless of color, on the same basis. Brotherhood among the races does not mean that they are to intermarry, nor that their social life must be mixed together; even the colored people would not want this, but it does mean that all men everywhere shall have equal opportunities and that none shall be discriminated against because of the accident of color.

4. The aristocracy of wealth, which once proved a barrier to brotherhood, is fast disappearing. There are, of course, those who possess an undue portion of the world's wealth, but they are not any better than those who happen to have less of this world's goods. The spirit of democracy, where every man is judged by his

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worth and not by his wealth, is making for a growing brotherhood.

5. Christian men and women in the various denominations are coming closer together. There was a time when those of different Churches hated and devoured each other. They would have no fellowship with each other. But that day is gone. The sect spirit has largely disappeared. We now join hands with others across denominational lines. The Young People's Society has largely contributed to this feeling of fellowship. We now recognize that there are good people in other Churches, and we love to call those brethren also who are not of our household of faith. It has been through these interdenominational relationships that the spirit of brotherhood has been fostered. The fact that Christians from every land and from every creed can sit down together and plan to co-operate in the great work of the Kingdom is another sign of a growing brotherhood among men.

These are a few of the signs that men are not as narrow and provincial today as they once were. The ideal has not been attained as yet, but there are signs of promise of the coming of the day when men shall be brothers the world over, and the common good of all shall be the dominant motive of life.



# REFLECTIONS ON THE SOCIAL WELFARE INSTITUTE HELD AT PITTSBURGH DEC. 6, 1935, CONDUCTED BY THE SOCIAL WELFARE COMMITTEE OF PITTSBURGH SYNOD

The joviality attending the meeting of old friends and new friends in the lobby of the Northside Y.M.C.A. . . . Astonished gazing at the magnificence of the Irene Kaufmann Settlement House by the assembled ministers. Insight into the philosophy of social settlement work given by Mr. Sidney Toller, Director of the Settlement, who was introduced by his friend, the Rev. Herbert Hudnut. A hurried tour of the buildings was proof enough that many of the so-called "underprivileged" of Pittsburgh get far more opportunities than many middle class people elsewhere. This investment of over a million dollars is returning rich dividends in character development.

Returning to the "Y" Building we found that 18 eager diners awaited the luncheon. After this, the Rev. Mr. Hudnut gave an informal talk which left a deep impression upon the group — a minister speaking to ministers about the spiritual significance of a wider ministry.

Dr. Edward Bleakney had scarcely begun his talk when the "Pittsburgh Press" reporter and camera man enlivened the occasion by snapping pictures of Dr. Bleakney addressing the group. His convictions are strongly favorable to definite, constructive action on the part of individual ministers. How true it is that the denominations can move no faster than the eager groups within the ranks of the clergy.

En route to the East Liberty Presbyterian Church, we lost some of the group, who had previously seen this "architect's dream." Flawless in every material detail, this edifice stands as a landmark in the development of the Kingdom of God in our land. Dr. Hutchison, pastor of the Church, graciously escorted the party.

At the hour of 7 in the official board room of St. Peter's Church, Rev. Paul Stoerker, pastor loci, the group was addressed by a young man prominent in the educational circles of Pittsburgh, who clearly and kindly examined the strength and weakness of the clergy in facing the real problems of the hour. This speaker, Prof. Clarence Klein, is a parishioner of the Rev. E. Roy Corman, Wilkinsburg. The nature of the questions directed to the speaker after his talk was proof enough that he and the group were zealous for the Church to take her rightful position of leadership. Surely such an Institute has many values not only for the individual ministers who attend, but also for the furtherance of Christ's work, to which human hands and human organizations are to give themselves intelligently and wholeheartedly.

—H. R. Ash.

## Woman's Missionary Society News

Miss Rosa E. Ziegler, Editor  
440 N. 7th St., Lebanon, Pa.

**Mission Study Classes.** Have you had a Mission Study Class this year, in your Society? Are you planning one? Some people have the mistaken idea that a book review is a mission study class. It is true that a book review may be entertaining, interesting and helpful, but we know very well that the studying was done by the woman who gave the book review and not by her hearers. Participation in an interdenominational school of missions, a leadership training institute, a Church School of Missions, a group studying missions, stewardship, world peace, or temperance—any and all of these may be counted as a mission study class. Lenten Mission Study Classes are very popular in many Churches.

For any of these classes, use the fine books listed on our Study Book lists on Latin America or Mexico. For further information, write to Miss Carrie Kerschner, 416 Schaff Bldg., 1505 Race St., Phila., Pa.

**Watch the Magazines.** The Magazines are full of Mexico and South America these days. Have you been flying over these countries with Claudia Cranston in "Wings" ("Good Housekeeping") for the past few months? Read in the September and October issues of *Forum*, "The Holy War in Mexico" and "Mexico Persecuted the Church", giving the two sides of the Mexican religious situation.

Two magazines are devoted entirely to Latin-America: *Three Americas*, published by the Committee on Cultural Relations of Latin-America, New York City, at \$1 for 9 issues per year; *Real Mexico*, a monthly published in English may be ordered for \$1 per year from Mr. A. L. Bravo, Av. 5 de Mayo No. 11, Mexico, D. F.

Here come the **Welcome Speeches** I promised you in the Column of Nov. 19. These speeches were given by **Miyagi College Students at a Welcome Meeting held by the English Club** in the fall.

"Dr and Mrs. Kriete, we are very glad that you have arrived in Japan after a safe voyage; particularly because you came back to us a year earlier than the previous arrangement. And Dr. Kriete, you were granted the degree of D.D. We congratulate you upon your achievement and I am sure all Miyagi Girls will be proud of it. We have one more joy; we are very glad to welcome you, Miss Naefe and Miss Illsley, to our English Club. You are here for the first time, but we don't feel at all that you are strangers. I hope you will kindly help us so that we may have a pleasant time together."

Another speech: "At this good season for study, we are very happy to receive again our beloved teacher, Miss Lindsay. When we were told last spring that you were ill in the hospital, we were very surprised and felt sorry for you, and we all wished that you would get well again as soon as possible. But when we were told later that you had left the hospital and were getting better, we were filled with joy, and we were longing for the second term to come soon. While you were ill, our club seemed empty, but we did all we could. Now you are again here sending the sunshine upon us all. I am sure we shall all bud out like flowers in the spring and do our very best with your kind and loving assistance."

**At the Winnebago Indian School.** How glad all the children were for the flurries of snow that came just before Thanksgiving! This was just another time that they looked anxiously toward the sky in hopes that the sun would not shine, and melt the snow. Their wishes must have been heard, because the clouds would not permit the sun to peep through long enough to do any great damage, and the children found enough ice and snow for their enjoyment. In connection with Thanksgiving week will also be remembered the happy times at the parties which were sponsored by the 4th and 5th grades for the entire school. On Wednesday afternoon, Nov. 27, all the children from the lower grades were invited, and in the evening the upper grades and staff members. A Thanksgiving playlet followed by games and contests in which 9 people won prizes, provided excellent amusement. The peanut scramble was a general mixup, as it should be, and the delicious lunch certainly "hit the spot."

**The Colonial Park W. M. S. and G. M. G.** in Lancaster Classis held their **Thank Offering service** on Nov. 24, at which time the Guild held an Oratorical Contest and the women presented a beautiful pageant. Miss Frances Homer of the Guild won the prize — a missionary Oratorical Contest medal.

**The Guild of St. John's Church, Harrisburg, Pa.,** on Dec. 6 had Prof. Charles LeGalley of Phila., present to show pictures of the summer Missionary Confer-

ences. They also had on their program the Orations given by the girls from Harrisburg, Steelton, Colonial Park and Penbrook Guilds which they had given at the Lancaster Classical G. M. G. Rally in November.

**The First Church of Lancaster, Pa.,** held their **Thank Offering Service** on Nov. 6, with a very fine group of people delighted to hear Mrs. F. W. Leich, Pres. of the W. M. S. of General Synod, in her fine Thank Offering message. The presence of Mrs. Leich was much appreciated by these good people.

**Did you know that Lancaster Classical's Organization and Membership Secretary** was instrumental in organizing five new missionary societies during the year 1935, all of which are progressing nicely? Recently two of these societies, those at Maytown and Marietta, held a joint Christmas party at which time a box was packed full of useful gifts to be sent to the boys and girls of the Winnebago Indian School at Neillsville, Wis.

**Did you know that Toyohiko Kagawa,** of Japan, one of the most interesting Christian personalities in the world, is touring the United States at the present time? Be sure to read Kagawa's Philosophy of Life in the "Messenger" of Dec. 19, page 2.

## A Letter to the Editor

### DON'T GET EXCITED ABOUT IT

Members of the former Reformed Church should not be disturbed over this local controversy about liturgical and free services. Bomberger and Nevin may be reviving the old controversy in Heaven, and some on this earth may have gotten into communication with them — but I am inclined to doubt it.

No matter what kind of "Order of Worship" may be decreed for use, eventually, by the General Synod, most congregations and pastors will do exactly what they did in the past—do as they please about it. That's history; so there is no need of worrying about something that is not going to happen—not in a good many years to come.

However, one is inclined to question the obvious deduction in Mr. James Wilbert's letter to the Editor, that free service Churches boom, and liturgical Churches remain in a state of status quo. [Is that correct Latin, or Greek, Mr. Editor?] If this deduction were correct, then certainly we should say "raus mit liturgical services!" But when one observes such free service Churches as the Methodist and Presbyterian, and finds many, very many, complaining of the vacant pews, and some doing away altogether with the evening service, one is inclined to be somewhat skeptical of the magical potency of a free service to roll the people into Church "like the waters of the sea." Also, why are some Episcopal and Lutheran Churches crowded to the doors, in spite of their liturgical worship? Hence, dear members of liturgical Churches, take pause before you change to a free service, believing that will solve all your Church attendance problems, because you may be sadly disillusioned.

Just to note how some things of the past are pretty dead (and there is no need of revitalizing these dead bones) how many members of the Reformed Church today know anything about the Bomberger-Nevin controversy above referred to? Not many. The writer knew Dr. Bomberger and heard him preach many times. He did not know Dr. Nevin, but he did sing from his daughter Alice's Sunday School hymn book, which certainly kept one in "the straight and narrow path," so far as hymnology is concerned. Having survived all those disputes, the writer is convinced that Mr. Wilbert's bewildering conclusion must not be taken too seriously.

—Paul John.